



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

IV
88
03

APR 17 1900
UNIV. OF MICH.

PROCEEDINGS
OF THE
FIFTH ANNUAL
Ohio State Conference ...
OF
... Charities and Correction,

HELD AT
DELAWARE, OHIO,
October 15th to 18th, 1895.

S. LOUISE PATTESON.
Official Reporter of the Conference,
CLEVELAND, O.

COLUMBUS, OHIO:
THE WESTBOTE CO., STATE PRINTERS.
1896.

PROCEEDINGS
OF THE
FIFTH ANNUAL
Ohio State Conference ...
OF
... Charities and Correction,

HELD AT
DELAWARE, OHIO,
October 15th to 18th, 1895.

S. LOUISE PATTESON,
Official Reporter of the Conference,
CLEVELAND, O.

COLUMBUS, OHIO:
THE WESTBOTE CO., STATE PRINTERS.
1896.

MINUTES AND DISCUSSIONS.

SECRETARY'S REPORT.

FIRST SESSION,

Tuesday Evening, October 15, 1895.

The Fifth Annual Ohio State Conference of Charities and Correction was held in Delaware, October 15 to 18, 1895.

The first session was called to order in the opera house on Tuesday evening, October 15, by Hon. F. M. Marriott of Delaware, chairman of the local committee.

Prayer was offered by Rev. Dr. A. D. Hawn, Pastor of the Presbyterian Church.

Owing to the absence of Mayor Baker (caused by illness), the address of welcome on behalf of the citizens of Delaware was given by General J. S. Jones.

An address of welcome on behalf of the charities of Delaware county was given by Rev. Dr. J. F. Shaffer.

An address of welcome on behalf of the students of The Ohio Wesleyan University was given by President J. W. Bashford.

The President of the Conference, James A. Young, Esq., then delivered the annual address.

PRESIDENT'S ANNUAL ADDRESS.

THE ATTITUDE OF THE CHURCH TOWARD SOCIAL QUESTIONS.

BY JAMES A. YOUNG.

Mr. President, Citizens, Delegates and Friends:

We have listened to the welcomes of the good people of Delaware with a sense of deep satisfaction. They have been generous, friendly, cordial. We shall feel at home during our stay in your city; and we hope you will feel as warm an interest in our work and our deliberations, as you have expressed in your welcome. It is a red letter day for Delaware, when her great University takes up the study of sociology, welcomes the Ohio State Conference of Charities and Correction at the same time, and joins in its study of social questions and its work of practical philanthropy. It is an honor to any city of Ohio to have the privilege of entertaining this Conference; and you have honored this Conference by your invitation and your cordial welcome. It is with a feeling of real pleasure, that I accept your welcome, and thank you in the name of this Fifth Annual Conference for your generous reception.

It is with pleasure, also, and with a keen sense of responsibility, that I express my appreciation of being chosen to preside over the deliberations of this Conference. I shall strive to be fair and just, and shall see to it, that the business sessions begin on time.

ADDRESS.

This is an age of unrest, of turbulence, of discontent. It is not merely a surface disturbance, but a ferment that penetrates the foundations of social order and threatens the permanence of civil governments. The restless spirit of inquiry which pervades the thought of our age is found not only in every field of research, but is world-wide in extent; and nowhere has it been more active during the present decade than in our own country. We are in the midst of a many-sided social and industrial revolution. The present generation must decide whether the principles of Christian Civilization shall triumph in the settlement of some of our problems, or whether we shall have war, with its destructive ferocity and its consequent moral degradation.

During the last quarter of this century, the general fashion of men's thought has undergone a change. Not only the social student, but the casual observer has noted a shifting of the mental attitude. Our fathers regarded life from the standpoint of Individualism; but we regard it from the standpoint of Society. We face public questions, not from the individual interest, but the collective interest. We gather vital and industrial statistics and treat them as averages. From these statistics, we discover tendencies in certain classes of society, and we formulate principles in obedience to the laws reduced from such statistics. Our fathers dealt only with men, we deal with masses. They dealt with individuals, we deal with society. They sought the salvation of men, we seek the salvation of society. We rejoice in the salvation of men, we *insist* on the salvation of society. Thus the intellectual standpoint has shifted. The social aspect is rapidly taking the place of the individual aspect of life.

It has been said that "Society is a combination of those human beings who live in certain conditions and relations one with another." That is too formal, too exclusive. Society is simpler than that, and more inclusive. Wherever men and women come together, there is society. And like the fashion of the world, society is much more unified than ever before.

This new way of looking at humanity has called into the field of ethics and religion an array of sociological problems. These problems challenge the attention of "all sorts and conditions of men." The study of the relations and duties of man to his neighbor and to the community, by the scholars of to-day, is one of the most hopeful indications of the times. For centuries we have been building our social structures on the wrong basis. A certain class of thinkers declares that the outlook for national character is gloomy indeed. Others tell us that the existing order of society is as nearly perfect as may be, for nothing but almsgiving will ever reach the "submerged class."

Such a verdict of society is something approaching decay, and, if true, Nordeau is right, and the end of our civilization approaches. The nation that has lost the power of the future is bound to collapse. China goes down before Japan, because she has no future, but lives in the past. My friends, I do not believe we have reached our climax, that we have exhausted our civilization. The slums must be regenerated. We must carry to them new life, new ideas, new principles that will live; new powers that will burn out the disease that now threatens the peace of our cities. We must lift these men out of slum life, set them face to face with duties, and teach them that life consists in discharging those duties as men.

The concentration of population in cities has accentuated the muni-

city in our civilization. To such a degree has the concentration of material values, population and intellectual energies accumulated, that the cities have become the storm centers of the nation. The city draws the brightest, the best disciplined, the most enterprising. At the same time, it draws the worst element that is dumped on our shores, and the most degraded that our neglect has engendered. Vice is more persistent and diffusive than virtue, and the consequent deterioration of municipal life is everywhere seen and felt. Here is illustrated the facility with which men slip back into barbarism, if the artificial and external accidents of their lives are changed. The right kind of environment is of the utmost importance to moral growth and manly character; hence, the necessity of concentrating all reformatory effort in the cities.

SOCIAL ASPECT OF EARLY CHRISTIANITY.

Facing the struggle going on around us—the strong devouring the weak, the rich oppressing the poor, the professed Christian shutting his eyes to the suffering and closing his ears to the cries of the needy—should we not blush when we boast of our Christian civilization—a civilization that has produced the slums and made the Salvation Army a mighty power in doing the work that the church has neglected? Jesus taught that Christian duty was summed up in two commandments; First, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "And the second," said He, "is like unto it, Thou shalt love thy neighbor as thyself." The love of God and the love of neighbor are put on an equality. If the first commandment meant to the early christians theology, the second with equal force meant sociology. They did not use either term, however, but the thoughts underlying them were the impelling forces in their conduct. The first church "held all things in common." The average prosperity of the Christian community extended to each individual whenever he had need. They understood that the very foundation of a gospel to the poor meant absolute equality, liberty and fraternity of men, and that the same divine law carried to woman, also, the same personal rights, duties and responsibilities.

When persecution scattered the disciples from Jerusalem and the Holy Land, they carried those social ideas with them; and wherever the church took root, there was soon found a community of interest among all Christians. Throughout Northern Africa, and to a large extent throughout Southern Europe, the social aspect of christianity prevailed for three centuries. Under such conditions, christianity emphasized the spiritual quality and moral essence of this life. It taught that life con-

sisted in something more than the abundance of the things that one possesses. If that side of life and character is developed, men will not readily forget the duty they owe their fellowmen. We cannot serve God, according to Jesus, without serving our brother. Dr. Ely says, "A man who claims to be a Christian and is not a philanthropist is a hypocrite and a liar," and I think he is right.

That communal spirit that recognized the fraternity and equality of all men, and held that Jesus Christ had established a kingdom in this world that would eventuate in Christ as the only King, with all men free and equal, aroused the suspicion and incited the persecution of the Roman Emperors. They characterized it as a "baleful and malignant superstition," a "criminal association," a "political society that set at naught the imperial laws and rights." But when that master of statescraft, Constantine, whose political sagacity pierced through the core of the whole political, social and religious life of the western Empire, assumed "the purple," his lust for dominion caused him to seize on the cohesive power of the new faith to strengthen his hold on power, and so unify his realm that he might overthrow Licinius and reunite the Roman world.

Time will not permit me to trace the steps by which that great statesman and politician proceeded to reorganize the church on an imperial basis, introducing ecclesiasticism, theology, politics, and even paganism. Nor how, when the Goths refused to give up their communal government, he sent thither his armies, overthrew that brave people, carried their teacher, Ulphilas, to Rome, instructed him, made him a bishop, and sent him back to teach the imperial religion to his people; but I mention these facts to declare that the worldly spirit then introduced into the church has never left it.

Of the many able authorities I might summon to support the accuracy of my statement, I will call but two. Cannon Freemantle, after speaking of the imperial duties of Constantine in connection with the church as a state religion, says: "When the moment came at which the church leaders might have advanced to claim the general life of mankind for Christ, they shrank back. Like the Jews of the first century, they knew not their day of visitation. They cared for the formal guarantees of christianity, for its correct statement, for the provision made for its worship, above all for their own order; they willingly used the imperial power for these purposes, and it was for these that it was least fitted." While the almanac for 1889, issued by the "American Board," in commenting on the official christianizing of Rome and Armenia, says: "It was a severer blow to christianity than persecution had been, for it brought into it worldliness, formalism, and even something of heathenism."

THE PRESENT ATTITUDE OF THE CHURCH.

I have said there is widespread social unrest. The old ways of thinking on social and political economies have well nigh exhausted themselves. A readjustment that will associate men in justice is the present search of civilization. In every magazine, in every novel one reads, is heard this wail of unrest, this cry for a juster order of life. Greater revolutions, I believe, in social and political thought are imminent. The church is supposed to be the great moral and spiritual teacher of men. What is her attitude toward this cry of the masses, this longing for a higher life and juster conditions? Is it not one of utter indifference, or positive antagonism? The church is ignorant of the nature and real gravity of the social crisis, and its official classes are generally found in open antagonism to the social change that is surely coming. The church must be regenerated before she can realize the coming of Christ's Kingdom on earth.

It is true, that exceptional churches are making noble efforts to understand and solve some of these social problems. And some ministers are far in the lead of their churches in the work of meeting the masses on their own plain, and there learning first hand the causes of discontent, the admiration they have for the teachings and character of Jesus, and the antagonism they feel toward the church. A few churches have taken hold of this work in a broad and practical way and are reaching the masses. Some hundreds of other ministers, with burning hearts and consciousness of failure, because of the restrictions and limitations put upon them by indifferent and worldly churches, are longing to reach the masses, but cannot under present conditions. But these do not represent organized christianity of to-day, and cannot atone for the great body of the church that is in a state of indifference, or of conscious and wilful antagonism to all social questions. "While the church is guilty," says Professor Herron, "of the wicked folly of thinking that the building of many and great churches, the lengthening of church rolls, is getting christianity into the world, the multitudes are as sheep without social shepherds, devoured by ravenous political and industrial wolves. They are sick and outraged at the religious respectabilities of the churches," and their indifference to those who have no money. They know that much that is taught in the pulpits as christianity is something less than the full teachings of Jesus regarding human life and relations. The church, related as it is to industrial unrighteousness, hesitates to reveal the true Jesus whom the great unchristianized masses are asking to see.

I have just said that the church is related to industrial unrighteousness, and, if unworthily, it is a serious charge. Have you not all seen

the open violations of law by great corporations—corporations that invoke every technicality of law to protect their corporate interests, and then become a “law unto themselves” when it is more profitable to ignore the law? The violations of the Inter-state Commerce law is anarchy. The influences of the Sugar Trust in the United States Senate last winter were more demoralizing than the use of dynamite bombs. But it is needless to multiply illustrations. In all these unholy deeds, labor must suffer, while corporations are enriched. Lincoln warned the country against the present conditions, in his message to the Thirty-seventh Congress, in these words: “There is one point with its connections not so hackneyed as most others, to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor in the structure of government. It is assumed that labor is available only in connection with capital; that nobody labors, unless somebody else owning capital somehow by the use of it induces him to labor. Labor is prior to, and independent of capital. Capital is only the fruit of labor, and never could have existed, if labor had not first existed. Labor is the superior of capital and deserves much the higher consideration.”

What has the church to do with this condition of things? Everything. The men controlling the great corporations, the men being enriched by them, the men making our laws, the men securing legislation in their interests by corrupt and unchristian methods are frequently pillars in the church, officers, sunday school superintendents, and pew-holders of commanding influence, because of their generous financial support of the church treasury. Through such influences the church has built up a worship of material things, of money and property, of cast and social standing, that has driven the masses from the church and chilled the spirituality of the pews. The conditions Lincoln warned us against are here, for we have exalted property to a place of reverence above the mass of human beings in the enactment and administration of law. Such a condition in the church is destructive of the moral and spiritual life of the people. With property as the chief concern of government, the utter degradation of law, and the political demoralization of the people are inevitable, and tyranny and industrial slavery soon follow.

Now let the minister raise his voice in the pulpit against the oppressions of corporations and he will be visited promptly by a railroad president, a street car magnate, or the manager of some great corporation, and asked to confine his preaching to “spiritual christianity.” If he cries out against municipal corruption and calls on the people to vote only for men representing the principles of honest government, the politicians will remind him quickly that politics do not belong to the pulpit; that he should confine himself to the “pure gospel of Christ.” Dr. Parkhurst

has said: "No preacher ever puts the pressure of his authorative office upon the local, moral current of municipal events without hearing from one or another of his parishoners, that the pulpit better confine itself to spiritualities and leave civic concerns to the arbitrement of the expert, the district leader, and the party "boss." I would see the entire center aisle of my church swept clear of the whole breed of them before I would surrender aught of the dignity that God puts upon the pulpit, or drop to a more indeterminate key the tone of authority with which the preacher is divinely ordained to address himself to all that concerns the moral life, purposes, and economy of his town and time."

A COMMON ERROR IN THE CHURCH.

There seems to be a common impression in the church that christianity is chiefly concerned with a future state of existence. Christ and his apostles certainly taught that the mission of the church was to redeem *this* world, and that nothing short of unconditional surrender was success. Christ said: "Ye can not serve God and mammon"; and again he said to the Disciples, "Ye are in the world but not of the world." If these words mean anything, they mean that no alliance can be made with the world, and obey Christ. Ely says, "Whenever an agreement has been reached between the church and the world, the terms have been a division of territory, and that on this wise: The world has transferred the domain of dogma and the future life to the church, but has kept for itself the present life." That is exactly my contention; this worldly spirit in the church has narrowed her sphere and crippled her power for good. It has restrained the pulpit from applying the principles of the gospel to the great social problems that confront us and demand solution. It excluded from the pulpit a multitude of questions, all religious and all more or less social, in which the people are intensely interested. If the church really believed the teachings of Christ, the larger part of human affairs would not be out of place in the hands of the minister. The temporal affairs of men are closely and vitally related to their spiritual well-being. There is nothing more striking in our civilization than the contrast between Christ's attitude toward the unconverted rich and the poor, and the attitude of the church toward the same classes. The line of subjects to which the minister is in a large degree restricted, and in which his influence is felt, plays a very small part in the life of men who must struggle for a living, and spend six days in the week studying how to make their bare necessities square with their incomes. The gospel has a direct bearing on the conduct and duties of every-day life, and the exclusion of it is seen in sunday observance, political corruption, the lowering

of moral standards in cities, dishonesty in business, the greed of corporations, and the alienation of the masses from the church.

"The wage workers bring a tremendous indictment against the church," says Rev. C. H. Zimmerman, in the Arena, "as a reason for neglecting its ministrations. They allege that it manifests but little sympathy for them in their struggles with poverty, and none at all with their efforts to obtain a fair share of the wealth they produce; that in the difficulties between capital and labor, the church takes the side of the former. They allege that it assumes the role of protecting property and privilege, and that its ministers are a sort of spiritual police paid to preach contentment to empty stomachs, and to administer spiritual narcotics to men made restless by injustice and want, instead of denouncing the injustice and striving to prevent the want. They say that as the church is largely supported by men who have grown wealthy by grinding the face of labor, it cringes to them, and is controlled by them; that ministers are often dependent upon this ill-gotten wealth for their living, and that the bread and butter argument is too potent for them to resist; that the hope of a college endowment impels church leaders to court the favors and whitewash the characters of rich men, who, by means of monopolies, pools, and stock gambling, have robbed the laborer and his family of the necessities of life, and that many of those men are not merely patrons of the church but members of it, and yet are wholly exempt from rebuke by the pulpit for their business extortions."

Is this indictment against the church wholly unjust? I think not. What is the attitude of the church toward economic reforms for the protection of wage earners against monopoly? One of indifference, because the monopolist is often a member, or a supporter of the church; hence, his complacency is not disturbed, nor his oppressions exposed, as the church confines itself to dispensing spiritual consolation among only a small portion of the community, preaching the rewards of a future life and supporting charities for the poor. To this condition the wage earner replies, that so long as their oppressors can be unchallenged members of the church, and never have their business methods called in question, they deny that the church has done its duty to them when it supports charities for such of their number as no longer can make their necessities square with their incomes.

THE CHURCH TESTED ON SOCIAL QUESTIONS.

The wage earners form the great mass of our population. The tremendous majority of them are out of the church. If the church would wake up, and the ministry would drop abstract, scientific, ethical and historical questions from the pulpit, and preach about the economic wrongs

that agitate the country and threaten to overthrow our political and religious institutions, there would soon be a response that would surprise the average church. The church continually prays "Thy kingdom come, thy will be done on earth," but has failed utterly to instruct us in regard to the will of God in temporal and secular matters, until leading church members will tell us that christianity has nothing to do with politics or practical business affairs.

Is *this* indictment unjust? What is the attitude of the church toward the conflicts between labor and capital? Can you tell me when the church took up the question and exposed the tyranny, greed, and oppression of capital? No; the attitude is generally one of silence. But when a strike disturbs public order, and popular feeling is aroused, we sometimes have an expression from the pulpit. There comes forth a sudden crop of sermons, crude, hastily prepared, that show little or no acquaintance with social questions; and at least three out of four, uphold capital and condemn the laborers, and that, too, whether they have committed violence or not.

On temperance, it would seem all Christians would be a unit. But is it so? Let our Legislatures pass a practical temperance law. When put into operation it hurts the liquor interests. They combine to defeat the men for re-election, who supported it, and send to the next Legislature men who will repeal the law. Here is the church's opportunity. Does she rally to the support of these men who have stood for temperance reform? Oh, no; a few Christian men do, but a larger number vote with their respective parties, or nominate an independent ticket, which they know can not be elected, but which will surely secure the defeat of temperance men, and aid the liquor interest to triumph. Consequently, the public does not believe that the church is interested in practical temperance legislation, or the abolition of the saloon.

How does the church stand on civic corruption? When rings fasten on a city, and rob and plunder, defy law and organize crime, until the whole municipality is under the control of organized banditti, that know no law but expediency and self interest, does the church, the great conserving moral force stand as one man to purify the body politic? No; there are few ministers that dare mention such conditions from the sacred desk, because the church will not allow "politics discussed in the pulpit." A reform movement may be inaugurated and citizens work together irrespective of party, to overthrow such rule and restore it to the people, but leading members of the church will refuse to walk one or two squares to attend the primaries, and stay at their place of business on election day until the poles close; and then declare that "politics is too corrupt for Christian men to engage in." This I have seen in my own city.

Shame on such hypocrisy! How can Christian men preach morality and duty after such conduct? But such is the attitude in which the church often stands before the world.

What action has the church taken on Prison Reform, and the means of caring for and aiding discharged prisoners from our states prisons? Christian men, in the spirit of Christ have devoted their lives to the study of these questions, and have reached many wise conclusions. They perceive that the imperfections of our methods and means of selecting those in the community, who ought to be in prison are so great, that extra care in dealing with them becomes us. They have learned that we cannot draw arbitrary lines with infallible justice. Perhaps half those convicted of crimes are as capable of reformation as half of those transgressors who are not convicted, or who keep inside the statutory law.

They have also learned that we can do something more for a criminal than punish him; and that we have not done our whole duty when we have built and equipped a sufficient number of schools for one class of society, and of decent and healthful jails for another. The criminal can often be reformed while in prison; and when he is paroled or discharged, he should be aided in starting life as an honest man. He must needs have occupation, and he must not be discharged just because he has been in prison.

I ask again, what action has the church taken in aid of this cause, either in securing needed legislation, in resolutions of church conventions or as private congregations, to encourage the noble men and women engaged in their humane and Christ-like work? How many ministers ever visit the prisons in order to learn anything of the life that is lived, and the conditions under which it is lived, in such institutions? These great reforms are carried on by Christian men and women, but almost entirely without the aid of the church.

Charity is the distinctive work of the church, and has been from the early years of Christianity. If she does not lead in other social questions, surely she should claim pre-eminence in this field. Here she has often shown a zeal not "according to knowledge." She has made scores and hundreds of paupers in our towns and cities by unwise giving. To feed the tramp because he asks it, is to encourage him in an idle and vicious life. To fill the baskets of beggar children without investigation and co-operation with others, is generally to maintain worthless, and, often dissipated parents in idleness; and cause the children to grow up confirmed paupers, if not criminals. To give clothing and money without knowing the history and habits, as well as present needs of the beggar, is to encourage idleness and dissipation.

But there is a scientific charity—a preventive charity—that organizes

a bureau of information for the use of all charitable people who will use it. This charity gives nothing without some knowledge of the recipient. It not only strives to find out whether there is real need, but seeks to find the cause that led to such need; and by removing the cause, prevent the further calls for charity. It seeks to relieve distress as the beginning and smallest part of its work. The reformation of the habits of, and the development of character in the individual, to restore self-respect, to strengthen the will, and to put the recipient in the way of helping himself permanently, are the ends sought. This is Christian work. Preventive charity is one of the mighty social forces that is regenerating the slums, and helping to solve the tenement house problem in our cities. This work is almost entirely in the hands of Christian men and women, but it is not led by the church. In fact, the church is often hostile or indifferent, and both church members and church societies who refuse to aid the new charity, are those who do the most harm by their unwise giving. How easily the church might have led in this field, but she would not.

Having as her constitution the two great commandments, "Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind," and "Thou shalt love thy neighbor as thy self," we have surely reviewed enough of leading questions to show that the church is failing to carry out either the letter or the spirit of the second commandment. Out of selfish consideration for her ease, "the church has taught religiousness more than actual righteousness, and has separated itself from the great world conflicts of which it ought to be the solving factor. This making of the church an end instead of a means of religion, so far as man's relations with the world in which he lives is concerned, is the essential apostacy of the church from its true faith and mission." When we lift any idea of sanctity from our common life, and add any idea of peculiar sanctity to the officers of religion, we make the church a barrier between God and the people, and make the officers of religion a living lie to the people about God.

NOT A SOCIALIST.

Let me say here, once for all, I am *not* a socialist. I do not believe in the socialization of government or property in the sense that the socialists desire. I do not believe in the abolition of private property or private business. To abolish private business and substitute the collective industrial principle would only make that dominate our lives as completely as commercialism does to-day. The evils would be different from those we have, but no one has been able to show that they would be less. The acquisition of private property has been the spur and incentive to

most men who have risen above the accidents of birth, or misfortune, in our country, and has been the chief motive to invention and the hazard of great enterprises.

Now *mark me well*. I here declare that the church is *not* all bad, but rather that she is the greatest moral and economic force in civilization. I believe in the church, I believe in her future. As a Christian and a church member, I express my deep regret that worldliness has so dominated our church life, so circumscribed the pulpit, that it dare not talk of the things that most concern the masses in this life, has so honored wealth, property and position, that it has almost forgotten, practically, that Christ said "Thou shalt love thy neighbor as thyself." When the church gave heed to this commandment and made it equal in practice with the first commandment, she led in the social life and social forces of age. She has lost her leadership of the masses by preaching a one-sided gospel, by repeating platitudes that disturb no guilty soul. She has failed to declare the whole truth, which means a social as well as an individual gospel.

In her lethargy and contentment, this social crisis has come upon her unawares. Many congregations and many ministers don't seem to know there is a great social crisis upon us. There is a multitude of problems that must be solved, and you and I must help solve some of them. These questions are profoundly religious. The church, as a body, has not awakened to the fact that they are religious questions at all. If the economic life, the politics, the education of a people are not religious, then there is nothing religious in christianity, for these are the very questions that Christ dealt with. Christ's idea of the true Christian seems to have been, that of the merchant, who, when he found "the pearl of great price," sold all he had and bought it honestly; the farmer that sowed his seed in all kinds of ground, showing no partiality for the rich and favored places; the steward that managed a trust honestly, and when his lord came gave a full accounting; and last, but not least, the Samaritan, who following the hypocritical priest and Levite, took the wounded man at a personal risk, and with certain expense to himself had him cared for as a brother.

In all these, the brotherhood of man, the social side of life, is dominant. Cardinal Newman has said, "If there be a distinction of the gospel plainly laid down in the Scriptures, it is that it is a social religion, and addresses individuals as parts of a whole." In my study of His teaching I cannot find that Jesus ever dealt with a soul as sustaining simply an individual relation to God. His teachings, when taken with their context and associations, never treat men apart from their relations to other men. The social side of religion is always recognized in the telling and interpreting of the new order of life.

The spirit of Christ is abroad in the world today, and its expression may be summed up in the one word—helpfulness. The church cannot make a greater blunder than to suppose that christianity is confined to the churches. Men and women, generally Christian by profession, but if not by profession, Christian in spirit, character and life, have taken up the work that Christ gave the church to do; and all along the line of social questions, these men and women have assumed the leadership in the name of their Master, but without the church to aid them or hold up their hands. "Thy kingdom come, Thy will be done on earth," is going to be realized. If the church does not awake to the crisis, study social questions with earnestness, and struggle to assume the leadership she has lost, then God will find others that will. If our spiritual joy is something we hug to ourselves in proud self-righteousness, then is our spiritual joy a curse. The church is bidden to work with God. If she is going to do so, it is time she is moving, for God is marching on in these days, and at a constantly accelerated pace.

"Thy kingdom come, Thy will be done on earth," means a redeemed world. A redeemed world means redeemed society, redeemed social life, redeemed politics, redeemed family life, redeemed church. The church itself must be regenerated. The worldly spirit, the worship of property and position, the toadyism to wealth must all be purged from her robes, and she must go forth to seek and to save the lost. She will then learn what she has, in a large measure, forgotten, that Christ's kingdom was to embrace every function of human life. Then she will go forth to save, and the great majority that stand outside, feeling that they are excluded, will come in and Christ will again be enthroned in the church.

Religion is a social tie. If truly religious, in the sense of helpfulness, men are drawn together. The crisis that is now upon us is a social crisis, and in my judgment, is profoundly religious, though the leaders in many fields know it not. While many are materialists and atheists, the masses believe in the teachings and character of Jesus Christ. They believe that His law and His teachings, if practiced in church and business life, will cure all their woes. The time is ripe for bringing in the kingdom. Is the church ready to help redeem society?

Adjourned until Wednesday morning.

WEDNESDAY, MORNING SESSION.

CHILDREN'S HOMES.

BY MRS. MARY E. WHITE.

A Children's Home, the definition of which is not, as inferred by those who have never visited an institution of this nature, a place where children are housed like animals, clothed in rags, and fed on anything to satisfy the cravings of hunger; but a home in every sense of the word, where a child can find refuge from the ill-usage of cruel parents, and be taught that there are better things in life than lying, stealing and doing those things that would stain the character, so that there would be no hope for anything better.

The true object and intent of these institutions, is to rescue children from the perils which environ them in infancy; to give them a new start in life; to stimulate them by external surroundings, and other methods, to the laudable ambition of achieving for themselves a name amongst the men and women of the country; to imbue them with noble purposes, in order that even the abandoned ones may have the heart, soul and courage to make their way in the world by the side of those whom fortune has more highly favored. The Home proposes to afford shelter, comfort and protection to children, and prepare them for, and secure, pleasant homes for them in private families. Home adoption has everywhere grown greatly in favor, and highly satisfactory results have followed. In this country a child is not regarded as an intrusion and a burden, thanks to the development of christian sentiment. Home adoption has proved practical. Born of heavenly beneficence, it blesses alike the receiver and the giver. More time and labor than can well be imagined is required to find and investigate homes for these children. A large number of applications are rejected: but when a good home is found, and an appropriate child securely placed in it, an inexpressible good is accomplished, for which we are truly thankful and take courage. The God of the fatherless will surely bless the homes that give love and shelter to these homeless little ones.

Having obtained possession of a child, we wish to retain him long enough to become well informed of his disposition, and, if needful, to train him in the rudiments of cleanliness, morals and religion. As long as he remains with us we also look carefully to his education. But our prime object is to place him in a home as soon as one suitable can be found. Applications are frequently made for girls fourteen to sixteen years old, who can help about the house; or occasionally for a beautiful little girl two or three years old of "best parentage," and without relations. No task connected with the management of the Home is more delicate than that of securing proper persons to become foster-parents of children. If there should be a wide dissimilarity of tastes between them, the home will not be pleasant for either. There should be an inherent affiliation between the child and parent, a kind of community of interest. In connection with this thought let me cite to you one case, out of many in mind, that of one of our girls, whom we placed eleven times before securing the home suited to her. She is now grown to womanhood, having arrived at the age of nineteen last winter. We received a visit from her recently, she having come to Columbus to take the teachers' examination, a perfect lady in every sense of the word, beautiful, refined, intelligent and ambitious, perfectly devoted to her foster-parents, and they to her. I speak of this case simply to impress the thought that if a child is not satisfactorily placed, it is better to bring her back to the mother-home, even if it is the eleventh time, and place her where she will be happy. A few mistakes are made, but during the fifteen years our Home has been established, we have found homes for over a thousand children, and not over two per cent. have been reported back as unsatisfactory. There are a number of topics which I hope will be brought up during this convention, and which interest us all, and one that cannot be enlarged upon too extensively, is the children's dietary. Then, too, I would

like to hear from other Homes, how much time off is allowed each employe during the year. The proper control of these two subjects is very important to the successful management of a Children's Home.

DISCUSSION.

Mr. F. M. LePage, of Cleveland: I desire to answer the question, "how much time should employes be allowed during the year?" In our institution we allow them two weeks, provided they have been with us a year.

Mrs. White: I mean between times. In our Home we have a day off once in two weeks, besides the two weeks annually.

Mr. LePage: We have half a day every week, and each employe has one Sabbath a month off.

Mr. Mitchell, of Delaware: Relative to the matter of diet and environment, I was greatly delighted last winter during the bitter cold, when families could not provide for their children, to see the change in their countenances after a brief stay in the Children's Home. I remember when Dr. Byers, now deceased, was laboring and struggling for this Home which we have heard about, and it is gratifying to see what blessed results have been attained.

Mr. Southworth, of Alliance: In regard to the question of time when employes are entitled to recreation, we do as brother LePage has said, only we divide the time, where it is preferred by the employe. They have two weeks; but they can have one week after being in the institution six months, or they can have the two weeks together at the expiration of a year. But their time while in our employ must be occupied as the superintendent shall require. Any little favors that we can grant them in the way of an hour here or half a day there, we do not object to. On the Sabbath we expect every employe to be in the Sabbath School.

Miss Sarah F. Johnston, of Ironton: During the two weeks that employes are absent, is there a supply provided in their place, or is the work done by the other employes of the Home?

Mrs. White: In our Home it is done by the other employes.

Miss Johnston: That is the way it is done at our Home.

Mr. Southworth: We employ someone to fill the place of the absent one.

Mr. LePage: That is our plan as well. We always provide a supply for the employe who is absent.

The President: Does the supply come from outside of the Home?

Mr. LePage: Yes. I wish to say further, we send our children out to church and Sunday School the same as other people do, when the weather is at all suitable to take them, so we do not need the assistance of our employes in the Sunday School. We also send our children to public school.

Captain Lanning, of Xenia: On the subject of vacations, while I am a recruit in this business, it might be well for me to tell you how vacations are regulated at the Soldiers' and Sailors' Orphans' Home. We give our matrons thirty days each, annually, in this manner: In June, when the schools close for the year, many of our children go to their homes, or to relatives and friends, for a vacation. During that time fifteen of our matrons go on their vacation the first month, each of the other fifteen matrons taking care of two cottages. When the first fifteen return, the other fifteen matrons take their vacation, the former ones again each taking care of the two cottages. The matrons are paid for the entire time. The help that works in the dining-room and on the farm get two weeks vacation annually, the time being suited to the convenience of the Home, and of the employes as far as possible. During the year, if a matron wants to go home for a day or two for some specific purpose, we have a supply matron kept at the institution all the time, whose duty it is to supply the places of matrons or teachers. But the principal thing we are after is the benefit of the children; and if the matrons, or any other officers of the Home feel that they want some pleasure, the taking of which by them would cause neglect of the children, we insist that they shall abandon that pleasure.

Hon. M. D. Follett, of Marietta: The importance of diet we all understand. Dr. Rutter thinks he can get all his patients into fits in forty-eight hours by diet; and he can prevent it by diet. I would like to hear from Mrs. White on the subject of diet.

Mrs. White: Well, one morning we have cracked wheat with sugar and cream—either cream or very good milk. Another morning we have rice with milk and sugar. Another morning perhaps corn meal mush. We try to have a change each morning. For dinner we have bread with vegetables, and for supper, sauce with bread and butter, or cheese with bread and butter, alternating with mush and milk, sometimes with cold meat. We have soup one day in the week for dinner. Some people are surprised because we give our children sugar with their cereals.

Judge Follett: Do you have a definite bill of fare for every meal of the week?

Mr. White: We try to have a change each day, but we have no prescribed bill of fare, because we do not know what will come in from the garden each day.

The President: The State of Ohio is a wealthy state, and it seems to me that its dependent children ought not to be deprived of sugar with their cereals. Everybody knows how fond a child is of sweets; and nature is simply asserting itself when a child craves sugar. Children need the sugar for their health.

Miss Johnston: I should like to put in a plea for butter.

METHODS OF THE CHILDREN'S HOME OF CINCINNATI.

BY MEIGS V. CROUSE.

In presenting this subject, I determined to answer the questions that are commonly asked us. We will imagine that this company of ladies and gentlemen are visiting the Children's Home of Cincinnati; we are showing you about the institution; there are certain questions which naturally arise on such occasions. We will take these up in just about the same order that such questions are usually propounded, and will answer them as we are in the habit of answering them.

1. "*How are the children admitted?*"

We hold it a principle that all homeless and neglected children should be admitted as quickly as possible. With us there is no reference of the question to a Board of Trustees or to a committee, which may meet once a month or once a week. The superintendent, or some one in his place, is empowered at all times to receive children into the Home.

2. "*At what age are children received?*"

We are especially concerned about little children. Many institutions will not receive them under three years of age, but we take them one year old. Even for those still younger we aid as far as possible in finding homes. Two-thirds of all our children are under six years of age.

3. "*What is regarded as sufficient cause for admission?*"

We are quite free about receiving children. The only test is, are the children homeless and exposed to want and suffering? If so, they are proper subjects for care, no matter whether the parents deserve help or not. Many parents are not fit to have the care of their children. Others are positively not able to care for them properly. Orphanage, so insisted upon by many, cuts very little figure with us; in fact, the proportion of orphans, and even of half orphans, to the whole number is very small. If the parents have deserted them, or are sick, or in prison, or out of work; or worthless; or if the children are illegitimate, or their parents are criminals—for all such causes our doors are open. If we are even in doubt about the case, we give the children the benefit of the doubt; we err, if at all, on the side of mercy to God's little ones.

4. "*How long do children remain in the institution?*"

None of them remain very long. Where children are given up to us altogether, they remain only until a good home is secured; this is about thirty-seven days on the average. The temporary children are taken for short terms; we seldom promise to keep them more than two weeks, though we may extend the time a little longer—indeed as long as seems to be necessary. Yet the average time of the temporary children in the Home is only about eighteen days. The average attendance of the day children is about ninety-seven days each per annum.

In most institutions the children remain a number of years, or till they reach a certain age; but the short time they remain with us is a distinctive feature of our work. We can thus care for a vastly larger number. Every child placed in a home makes room for another, and we are always in a position to receive any child which needs our care. We place annually about 125 children in homes, and replace half as many more. Enough children thus are cared for to fill a new orphan asylum every year. If the children placed in homes during the past thirty years, who now number 8,750, had all been kept in the institution till they reached the age of sixteen, it would have taken an establishment like the Xenia Orphan Asylum to accommodate them; whereas our Cincinnati

Children's Home has scarcely ever had more than twenty-five surrendered children to care for at any one time. Not only so, but we are able to care for the numerous temporary and day children during their times of distress and urgent need.

The sum total of these temporary and day children is about 1,100 a year, though we seldom have more than seventy-five of these temporary and day children in the Home at any one time.

Throughout the remainder of this paper I will not again speak of the temporary or day children but confine your attention entirely to the surrendered children.

5. *"Would it not be better to keep them in the Home for several years so as to train them for family life?"*

The best place for a child is in a family, and the sooner he gets there the better. The best place to train him for a family is in a family. No institution, however perfect, can give a child the intimate and personal care which a family affords. Institution life represses individuality. There comes to be a look on the very faces of the children which is indisputable. When children come to our doors, if they have ever been in an orphan asylum, or convent, we can recognize the fact immediately. If you have had much experience in such matters you could pick out a dozen institution children from among a thousand. Moreover, the faults of mind which come in an institution life are very obnoxious, and they spread like contagious disease among the children. We will not keep any child longer than is necessary to get a good home for him. The nicer a child is, the more anxious we are that he should not be spoiled, and should receive the blessing of a good home as soon as possible. If we have children that are not fit for a family, and can not be made so within a reasonable time, we think the right place for them is a reformatory.

6. *"How do you get homes for the children?"*

Originally this was done by the superintendent and matron with such aid from the trustees and friends of the institution as they could command. The superintendent and matron still do some of this work, but they alone would be unequal to the task. Nineteen years ago the trustees employed Mr. G. T. Green, who has ever since given his whole time to the work. He is peculiarly well qualified, both by nature and grace. He has been very successful in getting good homes, and the constant blessing of Providence has been with us. He travels 25,000 miles annually.

If we waited for people to come after the children, we might place the larger boys and girls for help, and the pretty little girls for pets, and we have so many applications every day for such children that we pay little attention to them.

But if such homes as these only were found, it would leave us with nearly all our boys, and some of our girls, to grow up on our hands; hence Mr. Green goes in search of homes, and never fails to find them.

7. *"What do you consider a good home?"*

We do not seek for a home of wealth, although it is true that some of our children have gone into wealthy homes; and, of course, we will not give our children to people who belong to the class of laborers although laborers sometimes beg for our children, and might treat them kindly. Our aim is to place them with those who are neither rich nor poor, especially to put them with farmers. They must be members of a Christian church, and have the respect and commendation of their neighbors.

On the other hand we will not be overparticular and captious in our requirements. A fair share of the work and of the buffeting of life will not hurt the boys but bring out their best qualities. It will make of both boys and girls strong, self-reliant men and women. It is a great deal better thus than to have them grow up pampered and housed

in an asylum. Whatever may be said of the homes of our children this much at least is true, that they learn to battle their way through life to a well earned success.

8. *"On what condition are the children placed in homes?"*

Each person who takes a child signs a written bond that he will receive the child into his family on terms of social equality, that he will treat him kindly as his own child, that he will clothe, feed and educate him to the best of his ability, and have him attend the regular terms of the district school for at least four months in the year, and that he will train him up as far as he is able, in the precepts and virtues of the christian religion and so as to be able to engage creditably in the ordinary business of life. The boys on coming of age at twenty-one years are to receive \$200, the girls at eighteen, \$100.

9. *"Are the children often replaced?"*

Yes, children are often replaced and a few of the children are replaced very often. This is a most important part of the Visitor's work. Sometimes the children are themselves dissatisfied and sometimes the people are dissatisfied with the children. Then the Visitor goes to see them and in many instances the difficulty whatever it is, can be adjusted. These difficulties spring up every once in a while and as often as necessary the Visitor goes to see about it. Sometimes a change must be made. It is no impeachment of our system if these changes must often be made for in many cases there may be no fault on either side. There may be a want of congeniality; a child may be too young or too old, too noisy or too quiet; a man or his wife may die; or he may loose his property, etc. Even if it be because of some fault of the child or of the family, still the replacing of the child may be a great improvement.

Of the first 787 children placed in homes (all of these are now men and women), those placed a second time numbered 263; those placed a third time, 102; those placed a fourth time, 39; those placed a fifth time, 5; those placed a sixth time, 4; those placed a seventh time, 3; those placed the eighth time, 3; ninth time, 2; tenth time, 2. Or to state it differently, one-third of the whole number were replaced a second time; one-seventh of the whole number were replaced a third time; one-twentieth of the whole number were replaced a fourth time.

To one unacquainted with our work, this replacing may look discouraging, but to us it is simply one of the hindrances to be overcome. Upon the whole we are pleased with the result. These three children who were replaced so frequently turned out well in the end and the same is true of many of those who have been replaced again and again.

10. *"How can you ascertain whether the children are really getting along well?"*

We have several ways of ascertaining, the chief of which in importance is by visiting the children. The frequency of the visit depends upon the necessity or advisability of it in the given case. Some are visited several times a year, others once a year. At such visits Mr. Green not only sees what may be seen but makes inquiry among the neighbors. In addition to his personal observation and the oral reports we have regular written reports. These are sent for frequently. They detail the health of the child, his school, church and Sunday school attendance, his studies, his progress, his conduct, and any other facts which may be of interest.

11. *"If at anytime you wish to consider what should be done about a child how do you proceed?"*

The first thing to do is to refer to the record. Our system of records is elaborate yet strictly to the point. When a child is admitted we obtain as full a statement as possible concerning the essential points of his family history and his own traits of mind and disposition. This is written in a large folio volume, a whole page being given to each

child. Then follows a record of the family with whom the child is placed. Upon this record is written a concise but comprehensive statement of the visitor's observations, of the written reports which come at regular intervals, etc. This record becomes a life history containing everything of importance that ought to be known concerning the child. Before he is placed in a home he is photographed and occasionally in later years other photographs are received. Thus we can at any time refresh our memory and read his record. Whenever a question arises as to his welfare we are able to form a good judgment as to what ought to be done.

12. *"Do you permit the relatives of the children to know where they are and to visit them?"*

No, not under any circumstances—that is, not until they come of legal age. We preserve the utmost secrecy. This is an apparently harsh rule but it is wise and necessary. The relatives will interfere; they will cause the children to be dissatisfied and to leave their homes; they will frustrate our best endeavors on behalf of the children. Neither will we allow any direct correspondence. In some cases we permit of correspondence through the Home providing always the letters pass through our hands; they must make no disclosure whatever that will lead to a discovery of the whereabouts of the children and they must be wholly unobjectionable in their contents. We will, of course, tell the relatives how the children are getting along, their school progress, and general welfare.

13. *"Do you tell those who take a child about its origin and family?"*

No. We are very strict about this. Very few people would take our children if they knew their family history; or even if they should be willing to take them they would form prejudices; they would be on the lookout for hereditary faults where none existed in reality; they would magnify small weaknesses common to all children into radical defects. Even where there is nothing discreditable in the family history of a child it works very badly to let foster parents come into an acquaintance with the relatives. Sometimes foster parents, full of curiosity and disregarding our warning, institute inquiries which result in full disclosure. Nothing but evil comes from it and they acknowledge their error with regret. Many people tell us they would like to take a child but will not do so unless we tell them all about the child's origin. "Very well," we reply, "then we must find other homes for our children." When the children become of legal age, if it then seems prudent to uncover our secrets, we may do so—but if it would still be unwise we still refuse.

14. *"What becomes of the children?"*

Many of the better class of our small children are adopted in the courts of law and become legal heirs. Other children not legally adopted fare just as well except that they do not become heirs.

They receive every advantage in education and social privileges which own children would have received. Many have thus received a thorough academic and collegiate training. Some are ministers, lawyers, physicians, teachers; others are in the useful arts; some are in mercantile and manufacturing pursuits; the majority having been placed with farmers are concerned with agriculture; some have achieved distinction, others have accumulated wealth.

Of the first 800 placed in homes, only five proved to be criminal, and one of these has since reformed. A very careful examination of the records as to the first 800 children placed in homes, all of whom are now men and women, shows that eighty-nine per cent. proved to be of excellent moral character, a credit to themselves and to us, and the objects of affection and pride to the families who reared them.

DISCUSSION.

Judge Follett: I am very glad to hear what Mr. Crouse says in regard to this matter of secrecy. I wouldn't say a word to contradict it. Elizabeth Smith, the Quakeress of Indianapolis, said a good many years ago "Human nature is not good enough to look upon a criminal, even if reformed, in such a way that we dare let his history be known." The salvation of a child rescued from evil parentage, and of a criminal, is that they may stand up in their manhood and claim recognition as men and women. The very fact of taking that position helps them to stand and to be good men and good women. In regard to a child there is another object for keeping his previous history secret: such children will be pursued by their parents and relatives, just as was the case of an imbecile in the State Institution for that class, when she had accumulated \$300. Her friends found her, not because they wanted the child, but because they wanted the \$300.

Dr. F. H. Darby of Columbus: I am very glad to see that Mr. Crouse in his paper bears testimony, unequivocally, to the necessity of drawing the line at both ends of our work. In the little experience which we have had as the Placing Agent of the Children's Home Society, we found that to be an absolute necessity. The best interests of the child should be uppermost in our mind, and next to that the best interests of the foster parents taking the child into their family. I have here a congratulatory letter from a gentleman in a western state where they have not made the progress in these things which we have made here. This gentleman congratulates us in having passed the time when worthless relatives and parents, failing to provide properly for their children, can assume to dictate where they shall go. It is an old fashioned principle that the people who pay the bills are to do the voting; and as long as the tax-payers have to settle the bills for these children, it is no part of the business of the relatives of dependent children to dictate where they shall go, or when, or how. Just one case to illustrate. We have been importuned greatly by the mischief-making mother of a boy, who told Mrs. Darby that he did not want to write home, although his mother wanted him to. He told the lady in the family where he is now on trial that the reason he didn't want to have anything to do with his home-folks was because his step-father was a thief, and was trying to make one of him. Yet that mother is trying to assist this step-father in bringing that boy down to ruin. I hope you will all become thorough converts to adopting the secret society methods in this respect.

Mr. Southworth: Corroborative of a statement made by Brother Crouse, three years ago I had two children assigned to me with the under-

standing that I must let the mother know every week how the children were. I made an effort to get these two children into the same home, feeling that it was too bad to separate them. I placed the girl in a good family, and soon afterwards they came and wanted the little boy. The papers were on file for adoption; but in the meantime the father and mother, who had been separated, had got together again. They had also left with us a third child, twelve months old, a very sweet little fellow, for whom we also found a home. This baby they wanted returned to them, and they came with a permit from the trustees of the township to take that little boy back to their home. He was taken, and in a month afterwards brought back, fearfully burned, as a result of a drunken brawl in their own homestead. We took the child back, and they came the second time with an order to take him. I refused to disclose his whereabouts, but some time later they located on the very same street where the two first children had been placed. They didn't know their own children, and their children didn't know them; but somehow they found out that these two children were their children, and through threats of violence they intimidated the family who had adopted the children, so that they plead with me to take them back, and I did so. This proves the necessity of keeping secret everything concerning the placing out of children.

Mrs. White: I never place out children in the place where they came from. We have sent them as far as Washington, D. C., when only eight years old.

Mr. Southworth: I placed these children as far as possible from their home, but their parents came to live accidentally, in that neighborhood.

Mr. Wolf of Wilmington: I want to speak of the matter of getting children into homes as quickly as possible. The first year I had charge of our Home, I followed that plan, and I think I had three out of every four of all the children returned. I found that it was necessary to have some preparation; that I should know the disposition of the child; that I should in a measure break up his bad habits before placing him. I have adopted that rule, and it is a very rare thing now to have a child come back. In regard to bringing children into the Home, our trustees think I know more about it than they do; and whenever I am satisfied that a child is entitled to the benefits of the Home, I take him in. One third of the children come into our home through the parents surrendering them. Like Brother Southworth, I have had experience with parents who have separated and afterwards re-united, and asked for their children. It is pretty hard to deny parents their own children, but I tell them that when they can do as well by them as I can, or better, they can have them.

Mr. Southworth: Some of the friends here would like to have Brother Crouse give them an idea of how he proceeds to get children into a reformatory.

Mr. Crouse: Take them to a Justice of the Peace, and have them committed.

Mr. Southworth: On what ground?

Mr. Crouse: Incurrigibility.

Mr. Southworth: According to a law that has been repealed?

Mr. Crouse: We have an institution of our own in Cincinnati, where we send our incorrigibles.

Judge Follett: Our reformatories for minors are getting too full. I saw a boy lately who had been placed in a reformatory because he got hold of five cents, and bought himself some bread to eat. His grandmother wanted to get rid of him. In Rochester I saw a boy who had been placed in a reformatory because he picked up a two cent newspaper on a door-step. The Legislature thought it was time that something was done; and now you can not get a child into the reformatories on the ground of incorrigibility. Incurrigibility means—the Lord knows what, I don't.—When a woman wants to get rid of a child in order to get a husband, or a man wants to get rid of a child in order to get a wife, that child is committed as an incorrigible, and sent to a reformatory. The new law says to the teachers in our public schools you must subdue the incorrigible and educate him. We hold you responsible for that work, and it must be well done. If you can not govern these children, we want you to step aside and let somebody who can govern them, take your place. That's the law in Ohio today; and if there is a single person who objects to it, we would like to hear from him.

Mr. Wolf: I would like to call attention to a set of resolutions which I offered last year. I think one-half of the children today in our reformatories, ought to be in good homes. These children are entitled to our sympathies, and should not be held as prisoners because of some slight offense, or because the parents want to get rid of them. In regard to the parents of children visiting the Children's Homes, we have visitors' day Mondays and Fridays, when the parents can see their children. I think that if there is any prospect of parents being able, at some future time, to provide for their children, they are the natural guardians; and the natural affections between them should be fostered and maintained, and opportunity given therefor.

Mr. LePage: I represent in this conference an institution very similar to that which Brother Crouse represents. We have had 4,000 children pass through our institution, nearly two-thirds of which have been placed in good homes all over the country. I am ready to corro-

borate Brother Crouse in everything he has said. Our experiences are almost identical, and our methods are almost identical; and the work accomplished is likewise. But there is a difference in this particular: we place considerable stress upon training a certain class of children which we receive. Many of our children come from the vilest homes. We claim that before such children should be placed into homes, something must be done for them in the way of preparation, so they will be in a measure desirable in an ordinarily good home. Of course, this training could be done by the foster parents; but our experience is, it is hard to get persons to take children unless they have had some training and some education, and are made somewhat desirable.

Mr. Crouse: I don't mean to say that a child ought to be placed out as quickly as possible, neither is there any difference between the Cleveland Asylum and ours in that respect. We do give training. We don't keep a child two or three years as a rule, but we would if we thought it necessary. We try to place our children in the order in which they come into the institution. It is seldom that a child is placed inside of six weeks, and during that six weeks they receive their training. Sometime ago we received a little girl who was very profane. She did not know the meaning of the words she was using. A lady came from Pittsburgh who wanted a child to train; she said she wanted to do something for Jesus. We let her have that child, but we did not tell her its origin. The child has been back several times to visit us, and is doing well. If you can get that kind of a home for the training of a child, it is better than the Cleveland Orphan Asylum or the Cincinnati Children's Home.

Mrs. Mary F. Kistler, of Warren: After placing a child out, and the papers are signed according to law, and it has been with the foster parents for say a year, suppose they die? What should be done? We have such a case now in our place. The girl is fifteen years old, and she has been passed from the family who originally took her to another, and has now been returned to the Home as incorrigible.

Mrs. White: They had no right, as I understand the law, to transfer this child to another family without the consent of the institution from which she was indentured.

Judge Follett: The case presented here is one of those cases in which we find no person legally liable. The suggestion is made to take that child back. What is best for the future of the child? That's the thing to be done.

The President: I have the pleasure now of introducing to this audience General J. S. Jones, of the Soldiers' and Sailors' Orphans' Home, Xenia, who will read a paper entitled "What shall the State do for her helpless and dependent orphans?"

General Jones: I do not want to be understood as opposing the placing of children in private homes; it is the best thing when it can be properly done. It should never be done unless it can be properly done. One case to illustrate: We had two little angelic children in our Soldiers' and Sailors' Orphans' Home. A gentleman came to the Home who had no children. He was rich, and said he would take both, rather than not have the little girl. He had letters of recommendation from the best people in the county in which he resided, including the county officers and men high in public authority, and men high in the G. A. R., who love the soldiers' children as only ex-soldiers can love the children of their deceased comrades. This man became the guardian of these two children, and they were legally adopted under the laws of the State of Ohio. About three months later a report was sent to the Home charging the superintendent and matron with having practiced fraud upon this gentleman in misrepresenting these two children. The case was tried in court and the fraud was established. After the trial of the case I went to see these children; they were seven and nine years old, respectively. We arrived at a beautiful garden, but the man who had such a good character had fled from the approach of strangers, and sought refuge in the corn-crib. He was a fruit grower, and raising garden truck; and the complaint made concerning these children was that they were not good hands to "fork onions." I picked up these two children and took them back to the Home, law or no law, on the ground that the attempt to place them into private homes had proved a total failure; and that to leave them there would be wicked. I do not claim that you can make perfect tradesmen out of these children in our Home, but we can give them the elements of a trade, and such elementary training as will enable them at the age of sixteen to step out into the world as well qualified to earn their own living in the race of life as children of the same age who have lived in private homes. We have two penal institutions in our State for children: The Boys' School in Lancaster and the Girls' Home in Delaware. To see in the Girls' Industrial Home girls from seven to nine years old associated with older ones who are properly there, is enough to make one's heart ache. To make such a record as that against a little child, and let her come out with the odium of the fact that she has been sentenced as a criminal—you might as well put a millstone about her neck, and cast her into the sea and expect her to swim. Children must be put into institutions from which they can come in after years, without any diminution of the chances of making an honest living. Such an institution must be a place that the child can look back upon in after years, and feel proud of the fact that she was there.

“WHAT SHALL THE STATE DO FOR HER HELPLESS AND DEPENDENT ORPHANS?”

BY GEN. J. S. JONES.

The law assigns to every one a home or domicile. In the first instance the place of birth determines the domicile, and it continues until another is properly chosen. The domicile of children follows that of their parents, and when the parents die, their last domicile is the domicile of their infant children, and can not be changed during their minority unless by a guardian under the sanction of a court of justice. In fact the question as to whether a guardian may change his ward's domicile from one state to another is a mooted question, and courts will not permit a guardian, except in rare instances, to take his ward beyond the court's jurisdiction.

The doctrine laid down by the Lord Chancellor of England, Cottenham, that “while circumstances may occur, such as the ill health of the ward, so as to render his removal necessary, the general rule ought to be against permitting an infant ward to be taken out of the jurisdiction,” this is the American rule on the subject, and the courts of this country, as between the several states, although under one general government, will not permit such removal without judicial sanction. It follows, therefore, that each state should make the necessary provisions for caring for its own helpless and dependent orphans within its own jurisdiction. To send children out of the State to be cared for is legally inexcusable, and morally wicked. It is of kin to banishment, and closely allied to the crime of kidnapping.

The religious, moral and legal obligations of charity are now universally recognized; the civil obligation, however, by means of taxation, is nowhere accurately defined. Whether those whose accumulations fall short of their necessary subsistence have any civil claims upon the State for support has never been satisfactorily solved. Puffendorf and other writers say charity is a duty, but a duty of imperfect obligation. Burke says charity is an obligatory duty, next in order after the payment of debts, and fully as strong. And he sums up his conclusions as follows: “Whenever it happens that a man can claim nothing according to the rules of commerce and the principles of justice, he passes out of that department and comes within the jurisdiction of charity.” Our country is full of visionary theorists who discuss and propose measures to prevent the unequal distribution of wealth, and through which the government shall secure to the laborer the value of the production of his labor, and give to the weak better protection against the strong; yet it is impossible to provide any system of helpful legislation to obviate the necessity of caring for the poor, the helpless, and the unfortunate, otherwise than by the establishment of charitable institutions through private donations and public taxation. It can be truthfully averred that in no country is there a more perfect recognition of the obligation of charity as a civil duty on the part of governments than in the United States.

A distinguished writer in comparing our public institutions and charities with those of England says: “It is a great and pleasant feature of all such institutions in America that they are either supported by the State or assisted by the State; that they act in concert with it, and are emphatically the people's. I cannot but think with a view to the principle and its tendency to elevate or to depress the character of the industrial classes that a public is unmeasurably better than a private foundation, no matter how munificently the latter may be endowed.” In speaking of similar institutions in his own country he says: “Private charities, unexampled in the history of the earth, have arisen to do an incalculable amount of good; but the government of the country having neither act nor part in them is not in receipt of any portion of the gratitude they inspire, and offering very little shelter or relief beyond that which is to be found within the workhouse and jail, has come not unnaturally to be looked upon by

the poor rather as a stern master quick to correct and punish than a kind protector, merciful and vigilant in their hour of need."

Formerly it was very difficult in practice, and still is, to guard charitable institutions against mismanagement fatal to their original objects. Hawthorne in his outside glimpses of English poverty, after visiting and inspecting an English almshouse, says: "The boys sometimes succeed tolerably well in life because they are taught trades before being turned into the world, and by dint of immaculate behaviour and good luck are not unlikely to get employment and earn a livelihood. The case is different with girls; they can only go into service and are invariably rejected by families of respectability on account of their origin, and for the reason of their unfitness to fill satisfactorily even the meanest situations in a well ordered English household. Their resource is to take service with people only a step or two above the poorest class, with whom they fare scantily under harsh treatment, lead shifting and precarious lives, and finally drop in the slough of evil through which in the best estates they do but pick their slimy way on stepping stones."

An American writer in a magazine article entitled "Some Thoughts on Poverty" asserts that the children go out from the Children's Orphan Asylums with a sort of asylum look and the asylum helplessness and inadaptability which is the result of such training. These are exaggerated views and are to be taken with some grains of allowance; but there is much in them worthy of serious thought, and they demand earnest attention on the part of the managers of homes for helpless and dependent children, whether established on a private or public foundation. These criticisms apply to the manner in which such institutions are managed and not to the general system. No public institution is equal to a home in a good private family, and the local or county home for small children where they can have greater personal attention and personal affection and fond caressing, so much craved by the heart of childhood, is better than a large institution where the children necessarily have to be cared for in a more formal manner by reason of being collected together in larger bodies. But for older children the larger or State institution is better by reason of the ability of the State to make the orphans' home an industrial home and manual training school, where they can be taught the elements of a trade and instructed in useful employments.

The introduction of trade teaching or manual and industrial training in the last few years is working a revolution in the management of children's orphan homes, and the time has come when the State should establish a State Orphans' Home, and supplement it by such additional legislation as will secure the return and registration annually of every family in each voting precinct in the state willing to receive and care for a helpless and dependent child, and provide likewise for the creation of the office of State Commissioner of Children's Homes. This commissioner might be the Superintendent of the State Orphans' Home, whose duty it shall be to find homes for the helpless and destitute children, and place them in private families within the jurisdiction of the State, wherever such homes can be found, where they will be suitably cared for and properly trained and educated. These reports could be secured through township and ward assessors, or through persons appointed to take the enumeration of children for school purposes. They could be consolidated by the County Auditors and forwarded to the State Commissioner of Common Schools, the Secretary of the Board of State Charities or the State Commissioner of Children's Homes, or in fact any state officer where the information would be available. Such information would be of great practical value in helping the state agent or the agents of county homes appointed for that purpose in placing children in private families.

I believe no state in the Union has a general orphans' home. (The writer is mistaken, such homes are organized in Michigan and Minnesota. Byers.) Many states have boys' industrial schools and girls' industrial homes, but they are in fact penal institutions, and the names are only thin disguises to hide the odium that attaches to the confinement of children in such institutions. Many of the states, including our own, have soldiers' and sailors' orphans' homes, but the inmates are confined to the helpless

and dependent children of soldiers and sailors exclusively. Each state should have a general orphans' home, which should be a fully equipped manual training school, including schools for instruction in every department of manual labor. Into this school should be admitted helpless and dependent orphan children from local and county homes who have reached the age of fourteen years, where they can be instructed in some useful employment and receive such literary, industrial and art education as can be made accessible to them. It should embrace miniature trade schools in every department of useful labor, such as blacksmithing, carpentering, tinning, painting, plastering, shoe-making, engineering and plumbing, telegraphy, stenography and typewriting, free hand, mechanical and architectural drawing, printing, gardening, farming, tailoring, domestic economy, including the cooking school, cutting, fitting, dressmaking, and such other branches as will best fit its inmates for earning a living when they leave the institution.

It is impracticable to provide for such instruction in local or county homes; the necessary machinery and appliances are too expensive for introduction into these local institutions. Children under twelve years of age can be as well cared for in the local or county homes as in a state home, and when they reach an age when they should receive trade instruction or manual training, they should be transferred to a state orphans' home, which should be a model training school, including miniature schools for shop instruction.

The chief business of mankind is the education of children, and as education is one of the essential requisities to good government, and the State provides by taxation for the education of its youth and for the maintenance of the State university, why not provide for the training of helpless and dependent orphan children by the establishment and maintenance of a State orphans' home. Such a home by proper management can be made a hive of industry in which children may be trained to habits of self-reliance and from which they can go out as fully qualified to do for themselves as children of like ages who have been trained in the best of families. Such a home, to be successful, must not only provide for education and active training in industrial pursuits, but should be made attractive by surrounding it with such charms and adornments as will make it to some extent a compensation to its inmates for the loss of a private home, and which will be to them an inspiration and incentive to honorable and useful living, and to which, in after life, they will look back with reverence and affection as the home of their childhood.

The establishment of such a home would not be in the nature of an experiment. Ohio already has such a home for the helpless and dependent children of her soldiers and sailors where they are now receiving such education and industrial training as opens up to them the possibility of an equal chance in the race of life with the most favored children of fortune. Nearly 4,000 have gone out from this institution. Large numbers of them are in responsible situations in business; many of them in high positions of trust and honor; and nearly all of them living happy and contented lives and earning distinction as honorable and useful citizens. They are organized into an Ex-pupils' Association, and are a strong body of active young men and women, and meet each year in annual reunion at the institution, and exhibit an affection for the home that the graduates of institutions of learning cherish for their Alma Mater.

Some of the older states, particularly Massachusetts, have won historic renown by their care of the unfortunate. Dickens said of the benevolent institutions of Massachusetts that they were as perfect as the most considerate wisdom could make them. She introduced into the deaf and dumb minds of her Laura Bridgemans and Oliver Cazzells the light of intelligence, but she has since been rivaled, if not excelled, by some of the central and western States.

Ohio has the proud distinction of being the foremost commonwealth in the Union in providing for the indigent orphans of her deceased veterans. Her Soldiers' and Sailors' Orphans' Home appeals to the patriotic pride and nobler sentiments of the people of this State as a conspicuous monument of the redemption of their pledges made to the soldiers at the beginning of the war to "care for him who shall have born the battle,

and for his widow and his orphans." What she has done for the orphans of deceased soldiers and sailors, she should do for her helpless and dependent orphans generally.

There is no good reason why Ohio should not take this advanced step, and thus place another white star in her crown of benevolence.

DISCUSSION.

Mrs. White: At what age do you think these children ought to be transferred from our county homes?

Gen. Jones: Anywhere from twelve to fourteen years.

Mrs. White: We had one little boy discharged at the age of sixteen.

Gen. Jones: That's because we can only retain them until they are sixteen years of age. We have a provision that if we haven't room for them, we can support them in county homes. But they do not get the benefit of a trade at the county homes. We make it a rule to put the smaller children into the county homes, when necessary, and to give the older ones the opportunity of learning a trade.

LAW AND LEGISLATION.

The Fundamental Principles Which Underlie Them.

BY REV. F. M. GREEN.

The phenomena presented for study by positive laws are of absorbing interest to the intelligent citizen, and to study these phenomena is not only his duty, but his delight.

The sphere of law, the province of government, the principles of legislation and the objects which laws ought to subserve, are subjects of continual thought and profound interest to every student of statistics or "state facts."

The etymology of the word indicates that whether it be in the form of an edict, "a rule of action" or a statute, law is "that which lies or is placed in due order."

While all law is in the nature of a command, yet a clear distinction exists between a "command" and a "law." A command is an order issued by a superior to an inferior; but a law is a command which "obliges generally to the performance of acts of a class," instead of an individual. Laws are contrivances for bringing about certain definite ends, the larger of which are identical in all systems.

By the term law, as used here, we mean "the body of rules and regulations laid down by the authorities of a state for governing its citizens, administering justice, preserving social order and advancing the general good."

It is evident that a law must be enforced by the physical power of the state, else it becomes useless, or even a mockery; and no civil law can exist without a civil government capable of enforcing it. In civil society men do not consort together under voluntary rules, but under an organized government capable of exercising the power to enforce the code of compulsory laws laid down by the ruling power of the state. Civil society could not exist without such laws and a strong government behind them. The excitements of passion, the instincts of selfishness and greed, the blindness of judgment would soon destroy any merely "voluntary society." Men and women are not angels under the present dispensation; and, unfortunately, they have not the laws in their hearts when their personal interests are at variance with the general good.

But without law there is no security, and if there were no civil government capable of enforcing it, crime would go unpunished, the criminal class would have full sway, the weak would be at the mercy of the strong, and life and property would have no value. Law is the basis of all civilization, of refinement, of decency, of education, of science and intelligence, of the arts, the amenities and embellishments of society. Without law many of the pleasant things on which our happiness hinges would become impossible. When we move among our fellow-men we are hardly aware of the omnipotent influence of law. None but he who has the spirit of the law-breaker, or who breaks the law, is disturbed by it. "We see order, quiet, peace; the uninterrupted pursuit of people, trades and occupations, services are rendered willingly and even cheerfully; in business transactions, trust is reposed by one man in another; all work out the constant evolution of human happiness." What causes this orderly onward movement? It is the law—the ever present consciousness of its requirements, of its equity, of its justness and of its power.

The law is in and over, under and behind every human action. It governs and controls every movement, although we hardly perceive it. We feel its protection when we deliver goods to a man in exchange for a slip of paper acknowledging the receipt of the goods; when we render services to another, sometimes very hard and even dangerous services, and go to our homes in the evening without having seen the party for whom we have exerted our strength during the day. We feel its protection when we entrust our earnings to a savings bank, or when we draw a bill of credit and start with it on a tour to a distant country. We feel the law's ever present watchfulness when we lie down to sleep in rooms whose locks and keys may be picked with the greatest ease by any burglar and robber. It is the all-powerful law that makes us feel secure in the possession of our lands and tenements after we have received and recorded a deed for the same.

In ordinary conduct conformity with laws, rules and requirements is pursued as a second nature. It is said that only one business transaction out of a million requires the arbitration of a court. Law is, therefore, not an abstract and dead idea to be unearthed by students, attorneys and judges, but it is a living force, ever active in restraining, regulating and moulding society, and in stamping its form and spirit upon every business transaction. In studying the laws of a State or nation, we study the form, the tendencies, the pursuits and the characteristics of society in that State or nation; it is therefore, of great importance that no hasty and inconsiderate legislation should take place, and that every bill, before every legislature, should be discussed and weighed in all its bearings before it is made a law of the land.

There are three principles which may be considered fundamental, to be followed in law making, viz: (1) Every law must be founded on reason, justice and good morals. (2) Every wrong must be redressed by giving to the injured party a proper remedy against the wrong doer. (3) When a question of right and wrong has once been solemnly decided by the highest judges of the State, the rules of that decision must be followed in similar cases subsequently occurring.

In the general division of law we have the written and unwritten or the "lex scripta" and "lex non scripta." What is known as public law treats on matters of public concern, and what is known as private laws treat of those questions which relate to private rights and their vindication.

Public laws deal with such questions as this conference meets to consider—such as the establishment of public institutions and their administration. All of them, if based on the principles laid down, have a beneficent action, and advance civilization.

The laws of our public institutions are not, however, so much an expression of arbitrary will as they are guides in the administration of the benevolence of the State. Because of this the principles on which they are constructed should be uniform and their guiding directions clearly drawn.

In regard to the past legislation in Ohio relating to its public institutions, the State has been quite fortunate. The true principles which underlie all legislation of an

eleemosynary character have generally been regarded. In some cases that part of the special statute intended to guide in administration has been in the nature of an experiment, because the methods had not been proven by experience, and it was like entering into a field hitherto unexplored.

Beginning with the first enactments in 1788 and coming down to the present time, many exceedingly interesting questions have received the attention of the legislators of Ohio: The age of consent; the relation of the colored people to the State and to the public schools of the State; the care of the poor and the needy; imprisonment for debt; the pillory, whipping posts and stocks; the generous provisions for the mute, the insane and the blind; Ohio has a world-wide fame for its intelligent provisions for the imbecile; the Boys' Industrial School at Lancaster, the Girl's Industrial Home at Delaware, and the various institutions where public charity is dispensed, besides the penal and correctional institutions of the State other than those already mentioned—all these emphasize the fact that the people of Ohio are not indifferent to the cry of the suffering, to the call of the friendless and homeless, and to the needs of the erring and wandering.

In regard to the character of the management of these institutions there can be no doubt, when in the quiet we consider the question that partisan politics should not be allowed to enter into the selection of their boards of managers, trustees or superintendents. The person best fitted for the place, when all things are considered, should be the basis on which selection should be made. The management of all these institutions should be like the common schools of our State—chosen from competent men and women, instead of from the ranks of political partisans.

To specify present laws that ought to be repealed or amended, or to suggest new laws that ought to be enacted is not an easy task. Too many interests are involved to warrant hasty recommendations or inconsiderate action.

This committee last year suggested some important modifications of some of our present laws which are worth consideration.

It is found, sometimes, that actual experiment or practice is needed before a law which seems all right in theory can be perfected. Take this as an illustration: The present law permits the maintenance of children in the county infirmaries with their mothers until the age of three years. A number of years ago the law limited the age to two years. Those well qualified to judge believe that the old law is the better law, and that it would be better if the children could be moved even earlier than that. This judgment is the result of experience and actual trial of the two methods. So it is with other laws, and those who are called upon to manage any of the institutions of city, county or state, should be men and women of such fitness, intelligence and character that their recommendations would receive and be entitled to the most generous consideration and respect.

Ohio need not feel humiliated on account of her position among the States of the Union or the countries of the world. Her laws bearing upon the treatment and care of the poor, the unfortunate and the criminal, within her borders, will not generally suffer by comparison with any other.

But there is always room for improvement in those things wherein progress depends on human wisdom and sagacity, and there is room for improvement both in the laws governing and the management of these variously described institutions of our State. In an established institution no change should be made except after careful consideration; new laws ought to have time for fair trial before they are repeated or changed, whether applied to new institutions or to old.

The Board of State Charities, since it was established in 1867, has done a great, good work in the State of Ohio. Its cost to the State has been comparatively meager and uncounted. If its members, who work gratuitously in the various fields to which they have been appointed, fulfill their mission as good and humane citizens, Ohio's place on the honor roll of "good works well done" will be written large.

To help this state agency is the purpose of a gathering like this, and to encourage every worthy effort to make the State better in physical, mental and moral citizenship is one of the reasons for the report of the committee on "Law and Legislation."

THE KINDERGARTEN IN CHILDREN'S HOMES.

MRS. A. THOMSON.

The thought I want to bring before you today, the thought I would like to leave with you, if I may, is kindergarten training, or a more specific work in the Children's Homes of our State among that class, under school age, or between the ages of two and six years.

From the last annual report of the Board of State Charities I learn there are forty five of these children's homes in our State. I would like to ask what is being done with the dependent class of little ones in the many counties that this report shows have no children's homes yet organized. Are they yet in the infirmaries from which they were legislated so wisely years ago?

In a brief correspondence with these forty-five homes in the last few weeks I have learned that there are now gathered in them an average of 2,000 children of between two and six years. I would like to stop a moment and write, if possible, this number of 2,000 on your hearts today, just as it has written itself on my heart; have you turn it over once, think of it until you fully realize how large it is, for you know numbers sometimes seem relative in their values. 2,000 dollars to the multi-millionaire would seem a very small amount compared to his many millions. But 2,000 when applied to these little immortal souls, born to live forever, lives touching so directly time, and reaching out into eternity, lives laid on *your* heart and *my* heart to care for, think for, legislate for, whose futures are almost held in our hands, the number seems larger, does it not? Or could we gather these 2,000 children from all these homes in our State in front of this church, and see them come pouring into this large room, crowding us all out and filling every nook and corner, and perhaps overflowing into the street, the number would seem still larger. So I want you to write this two thousand on your hearts because I am going to take it for a text round which I want to gather a few facts. These facts will, perhaps, all be old, and may even seem threadbare, discussed so often, perhaps, in these conferences. I only refer to them to emphasize, if possible, this thought I want to leave with you.

The first of these facts I want to gather round this head is the wonderful possibilities that inhere, or belong to these 2,000 children—a little army in itself—that in two or three decades will be out in the thick of the fight of this great battle now going on in the world between right and wrong. They will then be the men and women of the times, fighting as you and I are to-day, on the side of right, seeking the better way; or, they will be joined to the opposing forces of evil; each with an individual character that in its awful possibilities, will mean for the world's weal or woe, as did that individual character more than one hundred years ago, of that little girl whose young feet then stood mid the tender years, these 2,000 feet are now passing through. Heredity and environment had both been against her, the currents of her young life had already been fully set towards evil, the tide of character turned sadly away from all that was good, with no tender, loving hand reached out to stem these currents, to turn that tide and rescue this life, freighted with such invaluable interests. And so these adverse currents swept on mid the passing years, carrying this life with them, up to womanhood—and down finally to an ignominious grave, and the history of "Margaret, the mother of Criminals" was written over the century. You all read it, this fearful history of crime showing the possibilities held in one life.

Another fact is that of the great value or importance of these years, these 2,000 children are now passing through. It is credited to a catholic priest as having made the

challenge, "give me the first five years of a child's life, you may have all the rest." I fully endorse the wisdom of the challenge as to the importance of these first, or earlier years, especially when applied to the class of children usually gathered in the homes, the soil of whose hearts is usually anything but virgin, and when evil seed, already taken root, must be eradicated before good seed can be planted.

A friend asked me some time since, "when do you think this special training, or character building should begin?" I replied without any hesitation, "at birth." Her answer was an incredulous look, the same incredulous look that I would have returned six years before. But I was converted about that time and have never fallen from grace. May I tell you the story of my conversion? It will illustrate my point out of my own experience, with your permission, as to the time this character forming should begin.

On the marriage of one of my sons, he brought his wife home to live the first two years. In course of time a sweet girl baby came to make very happy the entire household. When this baby was six weeks old the young mother took charge, the nurse leaving. The first evening I noticed quite a contest going on, the baby crying at times, and the mother each time soothing and quieting it to sleep. On going up to see what was the matter, I was met by the young mother with the pleasant, but firmly expressed information that nurse had spoiled baby by taking it up whenever it cried, and she thought she must begin to have it to go to sleep at six, after its bath and supper, and it had been made comfortable for the night. On retiring from this scene as I retraced my steps to my own room only one thought possessed me—that this daughter-in-law was going crazy to attempt training a baby only six weeks old, and seemingly unconscious, and knowing only how to cry. The contest continued all the evening, the child crying at times, and the mother going and soothing it to sleep in its little bed, only to repeat it again and again but never yielding in taking it up until nine o'clock mother and child went to sleep from exhaustion. The next evening at six o'clock I marveled that the mother was not yet convinced by her seeming failure of the night before, that she was attempting an impossibility when the contest was again renewed. It only lasted till seven o'clock this time, when mother and child again went to sleep tired out for the night. The third night only once or twice did baby cry out to be taken up before going to sleep for the night. The fourth evening the victory of that brave young mother was complete, baby going quietly to sleep and never waking until morning, after having been made perfectly comfortable for the night at six o'clock. And that became ever after, while they remained with us, baby's life (except when sick) to go to sleep at six in the evening and not waken until morning—better for the mother—more healthful for the child. And so I was converted from my hitherto false idea, that a baby until two years old at least, was only to be the joy of a household, had come to rule everyone and everything with its sweet scepter of love. The great truth slowly dawned upon me that that child had then, though unconscious to itself, learned the first great lesson in our holy religion, the lesson of *love* and *obedience*. First teach a child implicit obedience, and love will follow. Once when taught this lesson of love and obedience to earthly parents, it becomes easy to love and obey the Heavenly Father.

I learned from brief correspondence with these forty-five homes, that a large majority of superintendents and matrons were in favor of, and felt that something more was needed in the way of specific instruction in these homes among this class, too young to be included in even the primary grades of public school instruction. For in homes where the average number of this age was even ten, no matron or nurse could give more than this general training to this threefold nature of this child life. And so, in most of the homes of the day, they are permitted to simply vegetate, and grow and develop as they may, the physical part generally faring much better than the other. May we illustrate what is now being done in most of these homes. A gardener has given him a plant of rare value, with wonderful *possibilities* of fruit and flowers. He argues: the soil of my garden is first class, fences and defenses from outside harm are perfect, and now nothing is so essential in the full development of all these final possibilities of this plant as to first secure a strong, healthy growth of root and fiber, so I will plant it now in this rich soil, and with

this protection from out-side harm, and defer special training of culture, leaving the winds and rains and heaven's sweet sunshine to develop 'mid all these favorable surroundings, this healthy growth. Then when this is fully established, I will begin the more careful pruning and training, looking toward the abundant fruit and flowers. This gardener was not wise in forgetting the weeds which this rich soil had produced, side by side with the flowers, and damaged them, and that Nature's handmaidens, so helpful in developing life and health, might, at the same time, warp into unfavorable shape and bias, without the gardener's watchful care and ever busy pruning hook.

This we think illustrates what is now being done with these two thousand little *immortal plants*—born to live forever—shut in from all possible good that might in turn come to them outside, as well as the evil. The physical is indeed well cared for, but the mental and moral needs just this kindergarten culture, that so happily blends pleasure and amusement with instruction 'mid these important but now neglected years, and alone securing that symmetrical beauty found in well sounded character.

You may ask why do you not introduce into these homes this work so much needed? The old, old complaint of dollars and cents against souls, is in almost every case the hindering cause. Superintendents are afraid to increase expenses, afraid of criticism from tax-payers who so often make the penny wise and pound foolish mistake, saving the few dollars today that might rescue a soul, that in the future may cost the county thousands of dollars in pauper support, or criminal prosecution. The great fact is being constantly demonstrated that while the mildew of pauperism may be prevented, it *can not be cured*.

Ohio is an acknowledged leader in the advanced thought of the day, and we think no more advanced steps in this child-saving problem, now regarded as *the* great problem of the times, than to place in every Children's Home in our State, where are ten children under school age, a kindergarten of the *true type*, with this symmetrical character-building as its ideal. Not a kindergarten to simply amuse the children or assist the matron and nurse to bridge over in a pleasant way these years now seemingly regarded as of so little importance, but a true "*child garden*," whose object is the giving thus early, right bend and bias to the child's three-fold nature; and the kindergartner that has not learned the lesson, that symmetrical character is the end and object of all education, the development of the mental and moral, as well as the physical, at the same time, has failed to catch the true meaning of her work, this new and happy department in educational lines.

Froebel built broader than he knew in the crude thought that could hardly be recognized in the more beautiful kindergarten system of today, the century's white flower of Hope, holding in its even, yet immature germ, the only possible solving, we believe, of this child-saving problem.

DISCUSSION.

The President: This paper is now open for discussion. I hope that Mrs. White of Columbus will tell us about the kindergarten in her institution.

Mrs. White: We have thirty-five of our children enrolled in the kindergarten, ranging from four to seven years of age. We think it is the making of our little folks.

Gen. Brinkerhoff: I would ask Mrs. Thomson as to how many children it requires to warrant the necessary expense for appliances and furnishings?

Mrs. Thomson: Fifteen.

Gen. Brinkerhoff: I have come to the conclusion that this is the most

important question before the American people of today in the problem of reducing poverty and crime. I have studied this problem in its various phases. A kindergarten properly operated and managed is wonderful in its results, more important in the formation of character than anything that follows in the way of training. Results show that to be so. At one of our previous conferences I spoke of the results of kindergarten work in San Francisco. Some other cities have taken hold of this work, but in the formation of character their work does not reach the degree of efficiency as is the case in San Francisco. Mrs. Sarah B. Cooper was the founder of the kindergarten system in San Francisco, and is still at the head of it, having charge of thirty-five kindergartens with an attendance of about 4,000 children. Several years ago I visited some of those kindergartens. The best evidence that I received of the results of their work was from the chief of police, who had made a study of the criminal life of that great city. He told me that the eighth ward of San Francisco used to be the worst ward in the United States, it was dangerous to go into it by daylight without police protection. After fifteen years of kindergarten influence among the children of that ward, he told me that the ward had become civilized and safe to visit by night as well as by day, as safe as any ward in the city. Their method is to reach the children, and then through the children the mothers by means of mother meetings, and through the mothers the fathers are reached and the whole family.

The whole number of criminals arrested during those years in that ward he said was 9,000, and out of that number not a single one was a graduate of the kindergarten.

Mr. Scott, of India: We find that this kindergarten idea can be applied to the great mission work in foreign lands. Missionaries in foreign fields are being trained for this special work. Froebel, the inventor of this system, really discovered childhood.

Mr. Farnsworth: I believe in beginning the education of a child as soon as it sees the light of day. There are some questions I would like to ask: If a kindergarten is established in a Children's Home, shall there be a separate teacher employed for that department? Is the expense tax-worthy? Is it necessary that it be made a separate department?

Mr. Scott: To work a kindergarten successfully you must have persons especially trained for the work. It is technical work, and requires two or three years of study and training in preparation.

Mr. J. C. Irvin, of Washington C. H.: This is a matter to which I have given considerable attention, but after careful investigation came to the conclusion that we could not go to the extra expense of having a professional teacher take charge of our kindergarten work. Our Home is built on the cottage plan, and we have a separate matron for each cottage. Our

matrons informed themselves as well as they could on this subject and in that way we have given some kindergarten instruction to our children. While we have had two great difficulties to overcome: (1) Our tax payers wouldn't meet the extra expense. (2) Our teachers were not thoroughly competent, yet we had done what we could under the circumstances. But we believe in the system, and that the sooner we begin to teach these little ones these lessons, the better. It trains them to industrial habits. I am glad this subject has been introduced here. I certainly did enjoy Mrs. Thomson's talk very much.

Mr. Crouse: I have been asked to say something about the kindergarten. The intention of the kindergarten is to train a little child to think. No books are used, but objects, tissue paper of many colors and of different textures. The child is taught to distinguish colors, and to fold the paper into many beautiful shapes. Thus his mind becomes trained as to color and shape. Then there are blocks and cubes and straws, and from these the mind of the child is led to think of the works of God and nature and to observe nature. Along with this, the child is trained in kindness and gentleness. The boys are trained in the spirit of chivalry toward the girls, and the girls are taught to be womanly. Our kindergarten meets at nine in the morning till ten, when they take a recess, and continue again at eleven until twelve. The afternoon is mostly devoted to play and song. True kindergarten work lays the foundation for intellectual development of later years. It has been found that the graduates of the kindergarten go through the district and high schools in a way that reflects great credit upon the system. We are introducing it into the public school system of Cincinnati.

Mr. Hall: When I was in Boston some years ago I saw the waifs brought in from the street, and the teachers went around with wash bowl and towel, cleaning the faces of 200 children. I am sure their own parents would not have known them after the operation. It was preparatory to the instruction. In New York City I visited a mission in one of the worst localities. Some years ago a rich person left a valuable homestead and there are forty ladies engaged in missionary work, with one secretary. Each one of these ladies is given her work for the day, and at night she reports what she has done. They go into the very worst places in New York. Perhaps they find in one home a sick mother with several little children, all covered with filth. They wash the children and get medical attention for the mother. About 600 of these little ones from the slums were assembled when I was there. They went through their exercises, and it was perfectly wonderful. I am sure this kindergarten work develops the minds of the children. Our Home is too small to have

one, we have only about eight or ten children there. But I hope that the work may be extended.

Rev. Dr. Mitchell, of Delaware: We have introduced kindergarten training in our own household. All that has been said in regard to bringing out the faculties, and doing it in a pleasant way, can very readily be established. The system gives employment and delight, and at the same time teaches great fundamental principles. I am fully convinced that as a reformatory agent nothing equals the kindergarten system, because it is a preventive of crime.

President Young: I am glad so much has been said on this subject of the kindergarten. Ohio is a wealthy State. She is paying out thousands of dollars for criminal prosecution and in the various departments of prisons and reformatories. Why can not the influence of this conference go before the legislature and ask for a modification of the law, sufficient to enable all these homes to introduce the kindergarten system of training?

PRACTICAL CHRISTIAN CHARITY AS EXEMPLIFIED IN THE ASSOCIATED CHARITIES.

MEIGS V. CROUSE, CHAIRMAN.

I. *Subjects of practical christian charity.*

Three classes of people are subjects of practical christian charity—the poor, the pauper and the wayward.

There is a difference between the poor and the pauper. The poor prefer to support themselves by honorable toil; they will not accept charity unless compelled to do so.

The pauper prefer to be supported by charity. They will not work unless they are obliged to; they are beggars or beneficiaries by choice.

By the wayward we mean especially the criminal and the vicious. These also are proper subjects of practical christian charity. Legal penalties have almost entirely ceased to be retributive. The jail, the work-house, the penitentiary, are institutions in which the paternal or fraternal christian civilization seeks to reclaim and correct the criminal. But of the vicious and criminal I do not intend to speak; they belong to the committees on work-houses and reformatories. I mention them only because of the element of waywardness which mingles so largely in nearly all poverty and pauperism. The poor are generally more or less to blame for being poor. The paupers are always to blame for their pauperism. But if the criminal classes are proper subjects of practical christian charity, much more are they who are less guilty. Some people talk much of helping only the worthy poor. If we limit our efforts to those only who are not wayward we will have few opportunities to exercise practical christian charity.

II. *Methods as exemplified in the Associated Charities.*

The Associated Charities have a splendid system. It constitutes one of the noblest ideas of modern progress in the field of sociology. And yet at its best it is only the evolution of the Christian doctrine.

The methods are very simple and can be easily described under four heads. If you will fix these four points in mind you will have the key to the whole problem of practical christian charity as realized in the system of the Associated Charities. First, co-operation; second, investigation; third, registration; fourth, proper treatment of each case. Let us look briefly at each of them.

1. *Co-operation.*

When the Associated Charities began to be organized many people misunderstood it. They thought it was simply a new relief—coming forward as a rival to those already in existence.

On the contrary it was an effort to bring all the old societies into one harmonious union in which none need lose its identity and all should co-operate together for the common good.

A clearing house in a city is not intended to be a new bank nor a rival to any already in existence but an association of all the banks for the convenience and aid of all. So the Associated Charities is as its name indicates, an association of the organizations for mutual aid. It endeavors to enlist the co-operation of all churches, relief unions, benevolent societies, trustees of public funds, and benevolent individuals.

If it has not been successful in securing the full co-operation of all, it is no impeachment of the system. As far as there is co-operation just that far it has achieved noble success.

2 *Investigation and registration.*

These two points might be considered separately. I have joined them into one because the registration is the record of the investigation and the narrative of the case.

I would like to give illustrations and I could tell you stories full of the romance of charity which would show the great value, indeed the strict necessity of investigation and registration—but time will not permit.

In the small village where I grew up we knew all the poor of the village. We knew the parents and the children, the grand parents and the grand children and all about them. When we desired to do them any service, we knew just how to proceed; but in a large city amidst hundreds of thousands of people can we know all about the poor of that city? If any one would say yes, you might smile and exclaim, impossible! Nevertheless it is true that the poor of Cincinnati are about as well known by the officers of the Associated Charities as are the poor in a small village. How can this be? It is accomplished through this system of investigation and registration. They have in Cincinnati a full record of more than 43,000 cases. By a "case" we mean an individual or a family. In the great majority of "cases" families are meant; hence when we say that there have been more than 43,000 cases we mean that there have been more than twice that number of individuals. This is a full description of the work which has been done by the Associated Charities during the past twelve or fifteen years.

Not only are the names indexed but a directory is also preserved of residences. A gentleman comes into the office of the Associated Charities and says:

"There is a poor family which I want you to look after."

"What is their name?"

"I don't know their name but I know where they live. They live at 1217 West Front street."

The officer immediately turns to that house number and he can tell you who lives there and all about them. Whenever such a family moves from one part of the city to another, or leaves town or returns to town it is entered upon the record.

The registration is kept as full as possible. There in the most accessible form is a complete statement of the name, age, birth-place, occupation, church connection, family

relatives, character, faults, follies, good qualities, and what has been done for them. If more information is desired an officer is immediately dispatched to investigate and find out all that ought to be known. Thus you are quickly qualified to form a judgment as to what may be done or what ought to be done for these people whenever their case may arise.

3. *Treatment.*

When a case of destitution comes to your knowledge, what is to be done for it—shall you give money or its equivalent? Sometimes, yes: Often this must be done, but still oftener it would not be the right thing to do.

Suppose a man is sick, you give him calomel, he gets well. Does it follow that you should give calomel to every person that is sick? In some cases it may be a good thing. In others it may do a great deal of harm. The wise physician seeks to know the cause of disease, then to counteract that cause. So a man is destitute; you give him money or its equivalent; he gets over his destitution. Does it follow that you should give money or its equivalent to every case of destitution? In some cases it may be a good thing; in a multitude of others it may do a great deal of harm.

Recall the distinction between poverty and pauperism: The poor prefer to support themselves by honorable toil; the pauper prefers to be supported by charity. There is but one step between poverty and pauperism; many of the poor can be easily influenced to take that step. When a man is poor the most precious possession of his soul is his spirit of honorable self-dependence: beware lest you weaken it. Multitudes of the poor have thus become paupers; and multitudes of paupers have been unwisely supported in pauperism who might otherwise have earned their own living.

The Associated Charities maintain that in every case of destitution there is a cause of the destitution and if you will really do the poor man or the pauper any good, you must ascertain what is the cause of his destitution; then contend against that cause. The Associated Charities undertake to treat every case of poverty from this standpoint—exactly as a wise and skillful physician deals with disease. Hence I say a fourth essential part of the system is the right treatment of each case according to its real need.

Is the cause of the poverty want of work? Then help them to find work. If you cannot find work then make work for them. Give them the money or its equivalent not as alms but as compensation in exchange for service rendered. It is easier to give money doubtless; but if you really want to help them you must not consider your own ease but do that which will really be practical christian charity.

Is the cause of poverty sickness? Then help to restore them to health. If the money or goods is a necessity give during the sickness but stop it instantly when the necessity ends. The alms given in time of sickness will destroy manhood in time of health.

Is the cause of poverty a wasteful, improvident disposition? Then with all your might train them in thrift and forehandedness. We hear a great deal of the evil of being rich but such people need to hear of the evil and sin of being poor. The love of money is a root of all evil to many; but to the thriftless and wasteful and degraded poor a little of the love of money would be the end of their poverty. You can not do such people any good till they begin to be saving and provident.

Is the cause of their poverty a worthless, indolent, beggarly spirit? Then if you would do them any good you must cure them of this. You must inspire them with ambition; you must lift them up in manhood; you must somehow and by every hook and crook train them to self-help or you can do them no earthly good—nor heavenly either.

Is the cause of poverty poor judgment, bad management? Then you must teach them how to exercise good judgment; you must plan for them; show them how to manage for themselves. Is the cause of their poverty intemperance? Is it any other vice? Then if you will do them any good you must be a true, personal, christian friend

and adviser. You must contend against their temptations. You must convert them from their sins and follies; you must lead them to God and a life of righteousness.

4. *Workers.*

To carry all of these methods into effect the Associated Charities have two classes of workers. First, the trained agents, educated, expert; they receive compensation for their service and make it their life work. Second, a large corps of voluntary unpaid workers; they act as auxiliaries to the paid agents. The latter are called Friendly Visitors.

Let me say that amateurs in charity work may easily become despondent; hence the great need of trained and paid agents. Of those who start out as friendly visitors some easily become discouraged and drop out. Nevertheless there are others who nobly persevere. They meet unworthiness and ingratitude; they have to contend with stubbornness and stupidity; even when they are helping the wayward poor they think of them as like the swine of scripture; they will eat the corn you give them, then turn to eat you also.

But patience! Patience, and courage are the watchwords. They remember the example of Him who bore the contradiction of sinners even until He suffered them to murder Him that He might do them good. They remember also the deathless words of Paul who described practical Christian charity as "believing all things, hoping all things." They believe that the poor, the pauper, and the wayward may be helped; or if some instances this seems too much for faith they at least hope it may be done. Like their Master, they do not fail nor are they discouraged, till the poor and the pauper receive the gospel, and even the wayward are subject unto His law.

INSTANCES OF PRACTICAL WORK OF THE ASSOCIATED CHARITIES OF CINCINNATI.

BY C. M. HUBBARD.

It gives me pleasure to say a few words about the practical work of our society, the Associated Charities of Cincinnati. I cannot hope to add anything to the excellent exposition of charity organization methods and principles which the speaker has just given us, for I do not think I ever heard a clearer or better statement of them. But I have thought that you might be interested in hearing about the results in one or two instances of friendly visiting as well as some of the other practical work of the society.

Two years ago a man living on Eastern avenue in Cincinnati lost his position in a saw-mill, and it became necessary to depend upon the wife for support. Through the influence of a friendly visitor who became a true friend to the wife and helped her to find work, and who guaranteed their credit at a neighboring grocery the disheartened woman renewed her efforts. Things were not favorable at the start. They soon had a debt of over forty dollars at the grocery, and were some months behind in rent, but the man got an odd job now and then and helped his wife between times. The result was that the woman literally washed out the forty dollar grocery bill and the back rent upon the wash-board, and last week this woman wrote to the friend who had so faithfully stood by her that she was once more free from debt. She was one of the happiest women in Cincinnati.

There was an example still more striking in its results. The influence of the friendly visitor extended over a much longer period. Five years ago a woman on Ludlow street was deserted by her husband, leaving her with six children. The youngest was but nine months old, and the oldest, a boy, became so incorrigible that the mother was

obliged to put him in the House of Refuge. One of the children, a little girl, was sick and crippled. It would have been difficult to find a family in which there was greater discouragement and disorganization. A kind gentle woman became a friendly visitor there. Progress was at first slow. Gradually some work was found for the mother. The oldest girl was taken in hand. She was taught to sew and to do all kinds of housework, and in a little while she secured, through the good offices of the visitor, an excellent position in the dining-room of a hospital. The next eldest girl was taught to be a nurse girl and found no difficulty in getting employment. Then the attention was turned to the boy. He was taken out of the House of Refuge, and through the same kindly influence of this noble woman he became a little man, and now regularly brings to his mother three dollars a week which is the greater part of his earnings. The little crippled child was sent out to the country several times by the Fresh Air Society, and as the mother has now reached a position of some independence, she, to show her gratitude, has contributed five dollars annually to that noble charity for the last two years. It is simply appalling to think what might have come to the boys and girls of that now respectable, independent family, if it had not been for their strong, persistent, gentle friend.

I would like also to say a word about Co-operation of Charities. In a large city many institutions are found that are all working for the same end and each along its own special lines. We have churches, children's homes, humane societies, relief associations, hospitals, asylums, infirmaries and prisons. The Associated Charities in its work of caring for the unfortunate, and building up character, seeks to use each of these to the very best advantage, and attempts to establish friendly co-operation among them all.

Not long since a telephone message was received from a druggist in Cincinnati stating that a family at Imogene avenue and Market street needed our attention. An agent called at once. A woman and two children were in the same bed, all sick. Four other children were running wild on the streets. The husband could get steady work but only worked a fraction of the time on account of drink. He abused the wife and did not provide food. The agent at once called up the Directory for Nurses by telephone and had a nurse come at once to give the mother and children such care as they needed for the night. The father was reported to the Humane Society who would make him support his family. Arrangements were made to remove the woman and two sick children to the city hospital the next morning and the other children were to be cared for at the Children's Home. Thus four institutions co-operated in caring for the wants of this one family.

In manufacturing buggies one firm makes wheels, another the springs, another the tops and dashes, etc. But each must know what the other is doing and work according to a definite plan or their work would be useless. The same is certainly true of those forces that seek to build up human character.

And now a word about the investigation. This is simply an effort to get at the facts so that intelligent treatment may be administered. A man applies for relief. He is out of work, out of money, out of food and willing to do anything to provide for the suffering family. Those are symptoms of two diseases—one poverty and the other pauperism. Poverty is hopeful, and is likely to be but temporary or accidental. Pauperism is deep seated and dangerous. It is poverty grown chronic, and is exceedingly hard to cure. A visit to the home and inquiry among the neighbors and former employers will usually settle the question as to whether a mild treatment or a surgeon's knife is necessary. Last winter a woman applied for relief through a friend. We had known her and helped her before. She was old, and supported herself and two young grand children by washing. The mother of the children had died two years ago, and her only son a year later. She lived in a miserable way in one room. But the investigation showed that she was earning enough to support them, and no help was given. She again appealed to her friend saying that we were mistaken about her earnings. At his request another investigation was made. At this time it was discovered that she had received \$425 upon the death of her daughter two years before, and \$400 upon the death of her son a

year later. She must have had at that very time over five hundred dollars on hand. She then grew defiant and said she didn't need any help any way, as she was making \$4.50 a week washing.

Now a careful investigation is not only made, but a record is kept as well. This proves to be very valuable sometimes. Out of 9,000 applications for relief at the Associated Charities in Cincinnati last year, 5,400 were from parties that were already on our records. There are a number of quite complete family records on file. Here are some illustrations of the usefulness of the record.

A prominent minister in Cincinnati one day loaned a man a dollar to move with. He had helped him financially in other ways at other times. The man's wife had been a member of his church for three years. Upon looking up the records he found that the man had not needed the dollar, as his goods had been moved by the charity wagon. He further discovered that the man had embezzled some money, and that he would not work unless compelled to.

The registry is made more complete by copying the records of the city hospital and workhouse. Isolated facts sometimes have no meaning, but when put together they tell a story. One day in copying the records of the city hospital we found that a certain man had been discharged as cured of a dog bite. Afterward when copying the records of the workhouse it was learned that upon the same day as his discharge from the hospital he had been admitted to the workhouse to serve out a sentence for petit larceny. The logic of the events tells the story.

But I would not mislead you. The purpose of the investigation and registration is not primarily to discover frauds, but facts. The detective function is merely incidental. Let me illustrate. The army has its physicians. Their work is to heal the sick. Sometimes soldiers think it would be to their advantage to play off sick. In diagnosing the case the physician may discover the fraud, and it is important that he should. But that is not the main reason for his being there. So in seeking the facts the charity worker may unearth some frauds, but that is not his main purpose. His object is higher and nobler than that. It is to get at the truth in order that he may do the very best thing for his brother in distress. The imposters, the paupers, always deserve our keenest sympathy. In the eyes of the C. O. S. there are no unworthy poor. The fact that a man is degraded and pauperized and an arrant fraud, may make it necessary to use heroic remedies. It may be necessary to administer severe discipline. But we should never lose sight of the fact that he is our brother, and anything that is done should be in the spirit of kindness, and with an eye to the strengthening and upbuilding of his character.

THE SOCIAL SETTLEMENT IN ITS RELATION TO THE WORK OF CHARITY ORGANIZATION.

MISS ALICE M. VON SCHOFF.

The work of Organized Charity is preeminently in its intention a work of personal service. Ideally its workers are a group of devoted men and women who, with all the aid which an exact and perfected system and superior and trained intelligence can give, investigate personally each case seeking aid, and as much by kindly direction and advice as by actual relief, meet the needs of the individual. Not unfrequently these ideal conditions are realized in the working force of the Organized Charities of our cities, but to successfully preserve true friendly relations, when there is a question of the actual bestowing of material aid, requires a tact almost superhuman.

True friendship must be reciprocal. The Friendly Visitor may be received with cordiality and delicate respect, yet her visits are seldom returned; and the recollection of benefits received often stands as an unrecognized barrier to perfect mutual confidence.

The Organized Charity may be, or indeed we all know is, an ideal system of relief distribution. It reduces alms-giving to a minimum, and as far as possible substitutes self-help in every case. Under our present imperfect social and industrial conditions it is an indispensable agent for distributing relief to the dependent or semi-dependent classes, yet no relief distribution can in itself be desirable. It is a necessity, and, under the careful administration of Organized Charity, its evils are reduced to a minimum, and yet we regret extremely the conditions which impose it. It is doubtful if the work of Charity Organization is doing much to bridge the ever widening chasm between the rich and the poor. The fatal circumstances of the full purse on the one hand, and the empty, outstretched hand on the other, bars a perfect mutual understanding, and good fellowship.

Again, while it is constantly true that rich men and women often make most faithful co-operators and actual workers in the field of Organized Charity, it is also true that they are brought directly in contact with the most shiftless and sometimes degraded class of the cities' poor. It is not strange if they fail to develop true fellow-feeling for people who possess so little of the energy and self-respect that identifies man with man, however far separated they may be in social caste.

There is a large class of self-respecting, self-supporting poor, a large class even of those who are ever clinging with a desperate grasp to the very edge of self-support, with whom the work of Organized Charity seldom, or never, comes into direct contact. It is to this class, this largest and most important class of our population, the bone and sinew of our republic, the class to be feared in times of industrial disturbance, but on whose intelligence or ignorance rests the future of our State, that the work of the Social Settlement appeals. "I am constantly surprised," says Miss Adams, "at being asked to explain the Settlement idea. There is nothing to explain." It would seem, indeed, that the idea is so simple that there is no room for explanation. If we have a group of people, or even one person, who desires earnestly to be of practical service to the poor, who desires by means of his own wider knowledge and experience to help them to grapple with the vital problems of their lives, if, in a word, he desires to share the riches of his own larger life with those less fortunate, what other course is open to him but to live among them, to gain their friendship and confidence by daily contact, and by daily mutual intercourse overcome the estrangement that long habit and custom have brought about.

Dr. Graham Taylor, Warden of the Chicago Commons, the Social Settlement of the Chicago Theological Seminary, has defined or limited the signification of the Settlement idea in words so apt that they are well worth quoting and remembering. He says: "The purpose and constitution of the Settlement have gradually defined themselves. It consists of a group of christian people who choose to live where they seem to be needed, for the purpose of being all they can to the people with whom they identify themselves, and doing all they may for the ward or district of which they become residents and citizens. It is as little of an organization and as much of a personal relationship as it can be made. It seeks to unify and help all other organizations and people in the neighborhood that make for righteousness and brotherhood. It is not a church, but hopes to be a helper of all the churches. It is not a charity, but expects to aid in the organization and co-operation of all existing charities. It is not an exclusive social circle, but aspires to be a center of the best social life and interests of the people. It is not a school, but proposes to be a source and agency of educational effort and culture. It is non-political, yet has begun to be a rallying point and moral force for civic patriotism. It is non-sectarian, but avowedly christian, and openly co-operative with the churches."

The habit of naming a Social Settlement the College Settlement comes easily to the tongue, for with however little definite intention, the workers of a Social Settlement almost prove to be college people. Nor is this without its reason. However much the social life of colleges may be criticised in their actual and practical work, there are few more democratic and democratizing institutions than our American universities. I

believe that no student leaves his Alma Mater after a four years course of study without more of the true spirit of democracy than he entered with. It is the college men and women to whom we must largely look to form the connecting link between the two great classes that represent capital and labor, the rich and the poor. In intelligence and breadth of view, to a large extent, at least in social eligibility, they touch the upper class on the one hand; in sympathy and kindness—oftimes in poverty of purse as well—they come close to the lower on the other. The working man does not, as a rule, feel superior education to act as a barrier to social friendliness. If he does not openly despise a college education it is at least meaningless to him.

I am inclined to think that a consciousness of the possession of all the degrees of learning that American or foreign universities can bestow would prove less of a stumbling-block to a kindly mutual understanding than a like consciousness of fifty thousand in stocks and bonds.

It is then to these little groups of college men and women forming what we know as College or Social Settlements, simply homes to live in and throw open to their friends of all classes, that we must look to some degree at least, for the healing of the social breach in all our large communities. Here may meet for social intercourse, as on neutral ground, the labor leader and the capitalistic employer against whom he incites his fellows. If this seems an ideal or visionary condition of affairs, let me say that the Cincinnati Social Settlement is not yet a year old, and to-day it is there already in sight, if not actually realized.

But while the Social Settlement must form a common meeting place as well as a mutual bond of sympathy between the two classes, whom, in its endeavor to reconcile in interest and aims, it must identify itself with, the lower its location must be in the midst of slums and tenements, its residents must be the friends and neighbors of the people whom they seek to uplift and benefit. It is this particular feature that differentiates it from all other educative and beneficiary institutions among the people. Ideally it is the home of culture and refinement set down amidst ignorance and squalor as a practical object lesson in the art of living. Immaculate housekeeping is a part of its creed; hospitality and the gentlest courtesy the first duty of its residents.

To solve the problem of domestic service comes as legitimately within its ken as to arbitrate a labor dispute. It is to be the center of every social reform, the workshop of every social experiment. Yet, as I said before, it must identify itself with the people. It must be to them The House Beautiful, The Palace of Delight, wherein are found things good for a man, materially, mentally and spiritually. They must feel a sort of proprietorship in it so that visitors of the house are their visitors. Here they must be able to dispense their hospitality, and with a like decorum and elegance with which it would be dispensed by these visitors in their own homes. Here they must feel to the full their own social importance and dignity. Here drudgery, injustice, the common every day fret and wear of life, must be forgotten, and the mind and imagination given up to what is truly great and good and beautiful in our human life.

The work of the Social Settlement is pre-eminently a work of education, and the education, not only of the poor, but of the rich. Incidentally we may endeavor to teach the housewife to make the most of her little all; we may teach domestic economy in all its branches, have classes in music, art or literature; it is our aim to make our house the center for every movement for the uplifting and improving our less fortunate neighbors and friends; but our real work is the learning and teaching how to solve the great social problem which is the evil of our day.

The Social Settlement is the laboratory of Social Science. Its practical work is the field work of Political Economy. And what is there that will raise the dismal science to its true position as the ultimate and greatest of all the inductive sciences, as will the recognition of true scientific method? If actual observation and practical work become the preliminary and accompaniment of all social and industrial study, it will no longer be possible to stigmatize economists and sociologists as impracticable visionaries, whose theories may do well for the class room, but have no bearing upon the stress and strain

of actual life. The introduction of the inductive method into political, industrial and social science means its elevation to its true position as the noblest, as well as the most practical and useful branch of higher study, transforms it from a mass of barren formula to a science of humanity in all its social relations. As chemistry has become the hand-maid and assistant of the arts and manufacture, as biology has become the foundation of medical practice, so surely will the statesman turn to political science for the method of his art. The great industrial undertaker will seek the aid of the trained economist, and the practical philanthropist will learn the wisest expression for his charity from the broader learning of the sociologist.

It is a significant fact that Dr. Graham Taylor adds to his definition of the settlement idea already quoted. "The development of the Sociological Department in the Chicago Theological Seminary evolved from the beginning a Social Settlement." Here again is the scientific laboratory idea, and adopted this time not by a non-religious university, but by a Theological Training School. Does not this inspire us with new encouragement to look forward to the day when the church shall take her rightful position at the head and front of every sociological and civic movement that has for its end the uplifting and betterment of the conditions of human life and progress. We may feel well assured then that the work of the Social Settlement is no ephemeral undertaking of sentimentalists or visionaries, but being indorsed by the highest educational authority, is founded on the soundest basis of scientific method and expediency.

If its residents learn more themselves than they succeed in imparting to others, this is no fair ground for criticism, since they, above all others, are students, endeavoring to solve the most gigantic problem that has ever been presented to human intelligence.

Yet, I have said that the work of the Social Settlement was education, and the education not alone of the poor, but more especially of the rich. Pre-eminently the rich need education, education in social conditions, in the needs of the poor, most of all in the appreciation of the poor. If the capitalistic employer will come and listen with a just and fair mind to the open debate of a labor union, if he sees the working man clean and attractive in his Sunday suit, if he notes his manly behavior, and joins with him in intelligent discussion of topics of the day, will he not go away with a more just appreciation of his present circumstances and his possible needs? If the woman of wealth and culture, even as a casual spectator, sees the girl who waits upon her in the shop or assists in the manufacture of her millinery, conducting a meeting with womanly grace and dignity, will she not see new possibilities in her own life of friendly aid and helpfulness? Will she not perhaps even blush with shame at her own careless arrogance, or unfriendly indifference of the past?

This, then, is the work of the Social Settlement, a work but just begun it is true, but of boundless possibilities, a work assuredly of the future. It is the logical continuation of the work of Organized Charity. It but goes one step farther.

That work meets in the wisest and noblest way the evils of a present social condition which it admits to be wrong in its foundation. The work of the Social Settlement looks to the day when the mere palliative work will no longer be a necessity; to the day when a larger knowledge, a wider sympathy, a more complete understanding, shall have granted to all that equality of which few are too conservative to grant the justice, the equality of opportunity for the development of all that is manly, elevating and noble, in our human life.

THE CATHOLIC CHARITIES OF THE STATE.

REV. D. A. CLARKE.

I do not remember to have ever appeared before an audience with a keener sense of the honor conferred upon me than that which I experience this evening.

I fully appreciate the fact that I am addressing an association of christian ladies and gentlemen, coming together from all portions of our great State to discuss in a learned manner important matters affecting our common practical christianity. I esteem, too, the distinguished position of representing one of Ohio's most prominent ecclesiastics, whom you have learned to admire for his many excellent qualities of head and heart—Rt. Rev. John A. Watterson.

About two weeks ago the Bishop requested me to notify Mr. Byers of his inability to be present at the State Conference, owing to his having made previous arrangements to participate in a grand religious function and celebration, near the City of Mexico, this very week. But in order to testify his active, earnest interest in the noble cause that engages your time and attention, he also delegated me to attend as his representative, and, with your acquiescence, occupy his place on the program of this evening. I demurred, fearing I might not be a *persona grata*. Mr. Byers, however, gave me assurances to the contrary, and hence I convey to you, members of the Ohio State Conference of Charities and Corrections, the hearty greetings and well wishes of our bishop, and assure you that his sympathies and efforts are with you in the endeavor to christianize and improve more and more the methods employed in the care and cure of the poor and unfortunate, and in the correction and reformation of the criminal.

But your cause is not of today, nor was it only of yesterday. It has lived in the hearts of men and attained its perfection in the centuries long past since that midnight hour of its origin in Judea, when angel voices sang the heavenly greeting: "Glory to God in the highest and on earth peace to men of good will." In the poverty and suffering of Bethlehem's stable, the fire of charity was enkindled and all creation felt the warmth of its brightly glowing embers. "Many waters cannot extinguish it."

Charity is the watchword of our christian civilization. In vain do we look for it or its counterpart in the cruel and haughty paganism of ancient Greece and Rome or oriental nations, whose civilization, nevertheless, has been, in many respects, the admiration, and in some of its results, the model of christian people. Man lived for the state. His most strenuous endeavors had for their objects the glory of Cæsar and the aggrandizement of Cæsar's empire. Covetousness, pride, lust, gluttony, envy, sloth—the seven deadly sins—corrupted the human heart, whilst the deified passions were worshiped in consideration of the satisfaction given carnal man. As a necessary consequence, crimes were committed with impunity, but few criminals were recognized; riches abounded in the mist of suffering poverty; multitudes of slaves, few hired laborers.

Disease, suffering and infirmity were in the category of crimes because they incapacitated men for the service of the state. Hence, in paganism there were no asylums for the unfortunate, no homes for the homeless, no refuge for poverty, no consolations for the afflicted, no hospitals for the sick.

To possess the world was a laudable ambition and in the effort to satisfy it all things were lawful to him who dared them. The hero was he of greatest worldly possessions, whether acquired by purchase, prowess, nameless crimes or sacrifice of lives upon the field of battle. There was no mercy, but expediency—there was no pity, but policy—there was no love, but lust. We must not say there was no benevolence in any form, for, though paganism directed all thoughts from the true God—the font of charity—that God had implanted in the hearts of all men sympathies that manifested themselves as little more than the animal instincts which herd and flock the brute creation for mutual protection and sustenance of life. The nobler impulses of the soul could not

be experienced in the grossness of idolatry. The heart of oak or stone of the pagan god was a fitting object of worship. The picture presented to the christian student of history is, truly, a most desolate one, and he is tempted to ask himself the questions: Were these people members of the same human family to which he of the nineteenth century belongs? Did they possess immortal souls made to the image and likeness of our common Creator?

The integrity of the human family, through the providence of God, has been preserved, and christianity has confirmed and consecrated it in the charity that unites to God. In heaven is the common Father; whilst on earth all men are brothers, and in the God-man we recognize the incarnation of the bond that unites us brothers to our Father who is in heaven. Religion this is called, for it binds over again as its etymology indicates. Its expression is charity, for God is love—and in charity the christian religion began its reign over the hearts and minds of men. Its blessed founder "went about doing good."

He taught precepts at variance with the pagan code of morals and pagan ideas of true happiness. The cure of the sick, the restoration of sight to the blind, of hearing to the deaf, of speech to the dumb, the expulsion of devils, the raising of the dead to life, the forgiving of sins, were miraculous manifestations of His divinity and power. And yet He appeared amongst the lowly and oppressed—who were despised by the populace and condemned by the government by reason of their infirmities; He himself was the perfect model for the poor, the suffering, the distressed, the outcasts.

The sermon on the mount startled the listening multitude, for they had been taught, heretofore, the beatitudes of paganism, so completely at variance with what they heard now from the lips of Christ.

"He hath showed might in his arm: He hath scattered the proud in the conceit of their heart; He hath put down the mighty from their seat; and hath exalted the humble: He hath filled the hungry with good things; and the rich he hath sent empty away."

The prophesy has been fulfilled and the law of charity established without violently subverting the existing political institutions. Men were irresistably drawn to the christian church that taught them true love and the sanctity of human suffering in its manifold phases. The spirit of the divine founder and model who bade men to learn of Him because He was meek and humble of heart, pervaded all classes. The wealthy cheerfully gave of their abundance, the strong hastened to the succor of the weak, and mercy possessed the hearts of all. The christian church in her practical charity bowed the heavens to the earth. A change came over the nations ere yet they had yielded to the sweet influences of the gospel of Christ. They struggled to emulate the charitable works of the followers of the new religion, but super-natural faith was wanting and the christian virtue of charity was not possible without it. From Jerusalem, from Antioch, from Rome, went forth into all the earth the tidings of joy and peace and love, and in the light of the christian church men recognized the opportunities and occasions to give expression to the charity that inflamed their hearts. The poor, the aged, the forsaken, the diseased, the infirm, were sought after and cherished for the sake of their persecuted Lord and Saviour.

Everywhere that a church was established, there also were erected asylums, hospitals and refuges consecrated to the alleviation of human misery. Christ was seen in the hungry and was fed; He was seen in the thirsty and was given drink; He was seen in the poor and thinly clad, and was clothed; He was found in prison and was visited; He was without protection and was harbored.

The immeasurable reward was extended by faith, in the hope of the fulfillment of His promises of blessedness.

Leprosy, the most loathsome of diseases—fitting symbol of sin—that subjected its victims to banishment from all social intercourse, and abhorred by all, was in the very beginning of the christian church, the occasion for practical works of charity. An order

of men and women in honor of St. Lazarus was established in the year 72 when the voices of the apostles were still resounding amongst the people of paganism. Through all succeeding ages the christian martyr devoted his life to the care of the lepers. Instances of the same heroism are found in the history of present leper colonies and are familiar to you all.

Whilst the infant church struggled and waxed strong in the murky catacombs beneath the feet of idolatrous, licentious Rome, provisions were made for the care of the unfortunates of every kind and degree, a fact well attested by inscriptions found amongst the ruins of that ancient burial place.

Every century since has witnessed the miraculous works of the church, inspired, undertaken and continued by the charity which is always hers.

In the middle of the third century when the emperor Decius inaugurated his fierce persecution, the church supported over 1,500 widows, paupers and afflicted. A hospital was established in Rome in the fourth century, and about the same time the Council of Nice decreed that asylums for indigent pilgrims be erected in every city, and again in 787 ordered similar institutions for the reception of abandoned children. St. Chrysostom at Antioch, in the fourth century, supported 3,000 widows and poor girls, and provided for the sick.

In the ninth century there are said to have been at one time twenty-four hospitals supported in the city of Rome alone.

I have given these as a few prominent instances of the church's early zeal in charitable works. There are records of innumerable more and we can infer that the spirit that prompted them would not die out when they had been so successfully undertaken.

Down through those ages so unjustly denominated "dark," we find the cause of true christian charity attaining its greatest glory in the establishments of institutions dedicated to the relief of poverty and suffering, and the founding of religious orders and societies of men and women, who consecrated their lives in the service of God by ministering to the poor and unfortunate. I will not take your time to enumerate them here. He that promised a hundredfold reward to those that left father or mother, brother or sister, husband or wife, for His name's sake, had many thousands in all centuries to strive after that reward. God accepted the generous sacrifice of their hearts because it was the complete observance of His first and greatest commandment—to love Him above all things—and in order that the second great commandment, which is likened to the first—the love of the neighbor for God's sake—be likewise observed, He gives those hearts to the poor, to the distressed, to the forsaken. This is the secret of the lives of those who minister without hope or thought of worldly compensation in our orphanages, asylums, hospitals, reformatories. Their sacrifice and devotion are incomprehensible to the world in general, but appreciated and lauded by all who comprehend the meaning of true christian charity. A Francis of Assisi whom God raised up in the twelfth century, rekindled the hearts of men and warmed a world growing cold, by his wonderful charity, and today his spirit lives in those humble sisters of the poor whom you all have met on their errands of mercy and charity. A Vincent of Paul of the sixteenth century, has left an ineffaceable impress upon the christian world, and his sons and daughters in the spiritual life have made men better for having left all things to follow Christ in missions of mercy.

A Frederick Ozanam of our own day, reviver of organized relief for the poor, presents an admirable model to the laity, and demonstrates the great possibilities possessed by all who are touched by the sufferings and wants of their fellow-creatures. He is a character too rare in our modern life which boasts of its tender pity.

Our Catholic institutions of the present day are a continuation of those founded in the beginning of Christianity, and adhere as far as possible, to the norms established for them originally. In their control, sustenance and results they are identical and clearly indicate the directing hand of a kind Providence. The success that has attended them, even in the face of most adverse circumstances, that would have discouraged the

advocates of pure humanitarianism, has been the wonder and admiration of all, without regard to race, creed or nationality. Without the assistance of the government from appropriations or tax levy, and with almost entire dependence upon the voluntary offerings of those to whom charity has a sacred meaning and is powerful in appeal, our asylums, orphanages and hospitals, are to day, as they always were, opened to all who may need their ministrations. They are limited only by their capacity to accomodate. Means seem always providentially at hand to prosecute their labors of love and mercy. Ah, how much to the advantage of religion: how much more acceptable to the common Father of all: how much more strengthening to the bonds of fraternal love: could all the institutions for the relief of suffering humanity derive support and perpetuation from that same source!

When the precept of charity began to be less observed, when the cross of calvary faded in the dim distance of the centuries, and selfish motives actuated men, the care of the unfortunate necessarily became one of the imperative duties of the civil government. The rich are compelled to assist the poor, the strong to sustain the weak.

The State like all corporations is soulless and responsible to no God. It performs its duties perfunctorily and obliges payment therefor. Its wards have sought its care and protection in disease and penury, with all the determination of a command. Money is expended from the public treasury with the same business sagacity and indifference that characterize the payment of a debt for munitions of war. Irreligion and uncharitableness, want of confidence as well as a desire to avoid the scenes of sorrow and distress have conspired to make the State an almoner. The government has been forced to assume an obligation that, in its very nature, belongs to religion. "Religion pure and unspotted with God and the Father is this: To visit the fatherless and widows in their tribulation, and to keep one's self undefiled from the world." St. James, I—27.

If then the exigencies of the times and established customs require us to contribute and expend our portion for the poor, through the hands of constituted civil authority, it is no valid reason why we should feel relieved from the duties of a practical religion. There are numerous ways in which these duties may be discharged and the church indicates them. "The poor you have always with you." We pay our just proportion of taxes and, in addition, according to our means contribute to the sustaining of our charitable institutions.

By this means, too, an increased burden is kept off the shoulders of a heavily taxed community. Charitable deeds derive their merits from the free-will and intention with which they are performed.

In the management of all the charity institutions of the Catholic Church the strictest economy is enjoined and enforced. Every cent is accounted for, nothing is permitted to go to waste, superfluous purchases are forbidden. But at the same time there is exercised a most conscientious care over those committed to their charge, in regard to bodily comfort. Certainly we do not have the luxurious buildings, appointments and conveniences that a spirit of exaggerated sentimentality, devoid of true charity, provides from the bounty of the State, for its wards. This is ruinous profligacy. Palatial buildings, costly raiment, and dainty food, have a tendency to enervate those who are the subjects of public charity, and as the latter are almost exclusively from the poorer classes, they may be easily dazzled by their greatly changed condition in life. When such return to the realities of the outside world, for which they were supposed to have been trained, they soon become dissatisfied with their lot and easily fall preys to all manner of crimes. This is the worst consequence of extravagance in the conduct of many benevolent institutions supported by taxation but it is not the only result. There is another and a serious one. It is the tendency to create more wards of the state, by increase of taxation to meet the demands for expenses. We are all aware that politics has a great share in this abuse. The different political parties in time of victory, must have the spoils, and it is to their advantage that these spoils be as great as possible. That which should be charity has become a political commodity, and the end for which it was instituted is not attained. This condition of affairs is not possible with our church charities. They are almost ex-

clusively managed by men or women, consecrated by solemn vows for life, and who expect no pecuniary reward for their services. With the severance of every tie that binds them to the world, and its pleasures and its ambitions, their lives are concealed in the care of the suffering, the forsaken, the distressed.

Our charitable institutions are known to you to a certain extent. Few of you, probably, if any, but have visited them, and I dare say, admired their scrupulous neatness and order, and were charmed by the gentle, loving kindness of those who ministered therein. Just as the Catholic Church manifests herself in her works of charity here in Ohio, you shall find her in all portions of the habitable globe, for there is a unity in their management that religion alone can sustain.

Religious—such we dominate those who dedicate their lives to God by vows in the observance of the evangelical counsels of poverty, chastity, obedience—are always animated by the same spirit. They live lives of the most perfect regularity, year after year, generation after generation, century after century, laboring with a purity of intention and a joy of heart that are quite incomprehensible without a lively faith.

In the State of Ohio there are 750 of these devoted religious in charge of our asylums, reformatories and hospitals. You have met them, for one is all and all are one. They are not strangers to you; the garb in which they are clothed is a familiar sight in all our larger cities, where like busy bees they labor in charity's cause.

These sisters and brothers cared for 16,500 poor, suffering and forsaken persons in forty-four different institutions.

Twelve hospitals received and treated over 12,500 patients; thirteen orphan asylums sheltered and nourished nearly 1,700 children; five houses of refuge of the Good Shepherd rescued 773 girls from lives of shame or from the danger of falling into vicious ways; six homes for the aged cared for 656 poor infirm and cheered their declining days; two foundling asylums and maternity hospitals have fostered 303 little ones, who otherwise probably would have perished; three boys' protectories have over 300 inmates preparing for useful and happy lives; and three establishments are the pleasant homes of poor and unprotected working girls.

When we contemplate this extensives howing of charitable institutions and inspect their harmonious working we cannot but admire the excellent system in vogue. The economy practiced and the outlay for expenses, always attract the attention of interested parties. The cost per capita, which I have not had time to ascertain exactly, is said to be a trifle more than one-half of that of the State institutions. Most of the labor is a generous sacrifice, it is true, but we calculate with the per capita, the interest on debts contracted in the construction of the buildings.

These institutions are established and maintained under the authority and general direction of the bishops in the dioceses in which they are located, there being three in Ohio. In them every species of human suffering is sought to be relieved, the unfortunate assisted, the fallen and vicious reclaimed and guided upon a path to a better life. The best consideration of all is that these 16,500 inmates have come into contact with a self sacrificing army of men and women, who represent the heroic phase of christian charity. They have been influenced by the religious atmosphere that must necessarily surround and pervade these charities. Hearts have been touched and made thankful for the blessing and happiness experienced in these hospitable abodes.

A recent lecturer has eloquently said of the charity of the Catholic Church that she has been the angel of consolation in many a Gethsemane of mental anguish when the chalice of sorrow was to be drunk to its bitter dregs; she has been the traditional Veronica to wipe the tears and blood from the face of the persecuted Christ in the persons of the suffering and the dying.

I have anticipated your patience with me while speaking in words of praise of our own Catholic institutions of charity, the subject that seems to have been allotted me this evening.

I have traced down through the christian ages the origin and history of these

charities in a manner that is probably familiar to many of you, but my paper would be incomplete without it. We are all proud of the benevolent institutions of our State and glory in the praises it receives for its care of the poor and unfortunate. We regard with unfeigned satisfaction the marked improvement in the methods of treating that large and ever increasing portion of the human family. This benevolence may degenerate into an idle sentiment with humanitarianism for its object, and in that event would be little nobler than the sentiment that prompts the farmer to study and plan the care and comforts of his sheep, his cattle, or his chickens. Christian charity is not exercised in the welfare of the body only, but most of all in the salvation of the immortal soul. Amongst the unfortunates whose condition in this regard should be recognized, as working destruction to the spiritual as well as to the physical nature, there is not a more numerous class than those who are addicted to the accursed habit of intemperance in alcoholic drink. These are enemies to all social order, for their influence is felt in the government, in the community, and in the family. The drunkard is a sufferer from a diseased appetite that has gone beyond his control. There is a certainty of cure in the vast majority of cases. The crimes of the intoxicated person are punishable by the civil authority. The State, therefore, can easily recognize the necessity of treating the source of disorder or of removing the cause as far as consistent with personal liberty. This has been accomplished with marked success in certain communities by the establishment of inebriate asylums in which the intemperate are confined and receive treatment for their disease under the direction of skilled physicians. The law's attention to these unfortunates, would in this manner, be a greater charity than exacting from them a money consideration in the form of a penalty for their repeated spree, or committing them to jails, prisons or work-houses. Public benevolence cares for other unfortunates, why not for them? The harmless lunatic or imbecile is the subject of pity and care, so should be the man or woman insane from the abuse of alcoholic drink.

In conclusion I desire to thank you for your kind attention, and for affording me the opportunity of addressing you on a subject so dear to a minister of God, and to congratulate you upon your work in the sacred cause of christian Charity.

" Lord, lead the way the Savior went,
 By lane and cell obscure,
 And let love's treasures still be spent,
 Like His, upon the poor;
 Like Him, through scenes of deep distress
 Who bore the world's sad weight,
 We, in their crowded loneliness,
 Would seek the desolate.

" For Thou has placed us side by side,
 In this wide world of ill,
 And that Thy followers may be tried,
 The poor are with us still.
 Mean are all offerings we can make,
 But Thou hast taught us, Lord,
 If given for the Savior's sake,
 They lose not their reward."

THURSDAY—MORNING SESSION.

CHAIRMAN'S REPORT ON SEWAGE, PLUMBING, VENTILATION
AND HEATING.

DR. H. C. EYMAN.

It is obviously impossible to go into detail, in making a report covering so wide a field. Either one of the topics assigned to this committee would require more time than the conference would be willing to allow us, if properly handled. We shall take the topics in their order, and briefly generalize upon each, leaving the detail to be worked out by the members of the committee.

We believe that the proper disposal of sewage is one of the most important subjects to be discussed by this or any other body or association of American people. The fundamental principal of American liberty is equal rights to all. We regret to say that in the matter of the disposal of sewage, very little regard is paid to the rights of others. While we have devoted our energy and thought to the accumulation of the means to purchase the luxuries of life, we have neglected that which should be the greatest luxury of all, namely, perfect sanitation. We make bold to say that in no other civilized country does the indifference to public health, as jeopardized by improper disposal of sewage, obtain to so great an extent as here in our own beloved land.

It has been said that Americans have devoted their energies and thought to dollar seeking in an egoistic spirit that has tended to defeat its own ends, for an indifference to the public health, concerning all fellow members of the community, is certain to bring its appropriate recompense to the self-centered individual guilty of the indifference. We are also informed that Europeans have sufficiently passed the period of mere physical growth in social affairs to have time for the finer developments of civilization in a way not granted those of the newer political world. Municipal sanitation, and the construction of sewerage systems have received a vast deal more attention by Europeans than by Americans, and we believe that in this particular line at least, Americans would do well to study a little more closely the methods in use in some of the larger European cities. The department at Washington made requests of the American consuls, located at different European cities, to submit reports concerning a number of points in relation to the sewage question. From a compilation of their replies, we learn that there are four principal systems or classes.

1. "The combined or water-carriage system," in which rain or storm waters are mingled with household sewage, the whole being carried through underground drains into the sea or some other body of water.

2. The separate system, in which the storm water is kept separate and distinct from the house sewage; the former being allowed to drain off in a stream or otherwise disposed off, and the latter treated in some special manner.

3. Precipitation or filtration, by which the solid and putrescent portions of the sewage are disposed in a solid form capable of being used for fertilizing purposes, while the fluid portion, more or less free from putrescible matter is passed into the water-way or upon the land.

4. The pneumatic or aspirating process by which the solid sewage and household waste are forced or drawn through air tight pipes by pneumatic suction or pressure, thereby preserving them in a concentrated condition, and in a more valuable form as a fertilizer after precipitation, or for irrigation purposes.

Of course the combined system is the one most generally in use. Those engineers who favor other systems, unite in condemning this as a great and useless waste of fertilizing material, and a consequent depreciation of land values. They also object to it because they claim that from a sanitary point of view its results are bad. It is claimed

that in Paris where this system exists, typhoid fever has become epidemic, also in Hamburg the cholera epidemic of 1892 was directly traceable to a widespread atmospheric poisoning, in addition to a polluted water supply due to the system of sewage, namely, the combined system.

From the above it will be readily observed that the combined system is far from satisfactory, even when there is abundant supply of water for flushing purposes.

There have been various devices brought forward for the special treatment of the solid constituents of the sewage. In several cities in Europe, and also in this country the precipitation system meets with much favor. Even this system has advocates for different methods. One method is, the sewage is collected in a series of large tanks. The sewage is pumped into the first of these mixed with a large amount of unslacked lime, ranging from one-half to one ton to the million gallons of sewage, it then flows by gradient from one tank to another until the last is reached. The lime is supposed to fully precipitate the solids by the time the last of the series is reached. The tanks are cleaned from one to three times a week, by pumping the sludge into a tank from whence it flows by gravitation into a series of vats, and is then left to dry by evaporation. The dried matter being carried off for fertilizing purposes. Another method of precipitation is by the use of alum and lime, the sludge after filtration being pressed into cakes, and then carted off by farmers and gardeners. This I believe is the system in use in Canton, Ohio.

Of course after being treated by alum and lime the whole of the fluid is carried from one precipitation tank to another until after passing from the last, the water appears perfectly clear, and is said to be purer than our ordinary drinking water.

In the Century Magazine of 1894, you will find a detailed description of the drainage of Berlin. The description is so apt that I take the liberty of copying it. "The city is divided into twelve sewage districts called radial systems, arranged according to topographical conditions, the sewage of each district converging at a common centre, where are located a receiving basin, and steam pumping works. A tunnel connects each of these district centres with reservoirs and pumping works on sewage farms some miles distant. These sewage farms cover an area of 20,000 acres, over thirty square miles, being considerably in excess of the area covered by the city itself. Excepting some thinly populated districts in the outskirts, all the houses in Berlin are connected with the drainage works. The sewage farms are original tracts of rather poor sandy soil, which from its porous quality seems well suited to the purpose on account of the readiness with which it absorbs the fluid portions of the sewage. The original cost of these lands was about \$3,570,000 while the expenditure in trenching and tiling the farms, erecting the necessary buildings, and in constructing the radial system in Berlin, with the discharging tunnels connecting with the farms, had raised the total investment prior to 1893 to nearly \$24,000,000. The cost of the completion of the whole system as contemplated, is estimated at \$28,560,000."

Thus it will be seen that the primary cost of constructing the system, while appalling to the average American, is scarcely considered in European cities. We are also informed that the city expects in time, to not only make the plant pay its own running expenses, but to eventually make it a source of revenue to the city, because of the great fertilizing value of the sewage.

Thus, in a hasty review of the subject, it would appear that the common method in use in this country, namely, the combined method, was not the most satisfactory nor practical. Probably, considering all things, the precipitation method would take precedence. I believe, however, that the anticipated revenue from its fertilizing properties is a long distance in the future. The great objection to the system, of course, is its exceedingly great cost, and the fact that a growing city, like Cleveland, for instance, would have to continually increase the size of the plant. Even now Cleveland would require a larger area for a sewage farm than would be practical to acquire, and as the city is liable to double its population every decade or so, for

several decades to come, you can readily see that the scheme would have many asperities to encounter at the very outset. It is true that the unceasing pollution of lake or river, from which drinking water is secured, is, as a leading sanitarian has stated, very much like a man using his well for a cess pool, yet the drinking water of cities like Cleveland and Cincinnati, is probably superior to that of the majority of the smaller cities of the State, from whence no cry of impure water is heard at all. I believe that even the micro-organism infected water of Lake Erie, is less prejudicial to health than the water from the majority of the wells in the interior of the State. We hear it on every side that the "seething, slimy, oil covered and sewage befouled Cuyahoga" is a constant menace to the public health, and yet the death rate in Cleveland is lower than almost any other city of its size in this country. Some will tell you that this is because the Cleveland doctors, from long contact with the death dealing and disease breeding nuisance, have become skilled in parrying its sledge hammer blows, and the result of their skilled care and treatment is to greatly modify the effect of the noxious microbe laden atmosphere. It appears to the writer that a possible solution of the whole question might be the establishment of a large filter, patterned after the Pasteur-Chamberland, for the filtration of the drinking water, *before* it is pumped to the reservoirs. I have given that matter very little thought, however, and do not know that it would be practical. If this could be done, one-half the question would be settled, namely, how to obtain pure drinking water, the other half, namely, how to get rid of the sewage would still be open.

The heating of public institutions deserves a few words. Heating, like plumbing, or ventilation or sewage disposal, may be good or bad. Improper heating is a prominent factor in the death rate of public institutions. Inmates of our institutions are nearly all more or less feeble, and consequently very susceptible to sudden changes of temperature. If your building be uniformly heated, this can, in a great measure, be obviated. If, on the other hand, the heating system be erratic, changing with every change of the wind, bronchial troubles, nasal troubles, and various other congestive diseases are liable to develop.

I believe a more nearly uniform heat can be obtained from the hot water system, than from any other. The objection to this system is its primary cost. It has been claimed that the cost of operating the hot water system was less than for steam. Next to the hot water system we would recommend steam, and preferably high pressure steam, reduced, and controlled by a fan.

In this manner the heat can be forced through the building at a uniform temperature, regardless of the direction of the wind.

The furnace system, furnishing heated air from the basement, is probably least desirable.

In this connection, I hope I may be pardoned if I refer to the method of heating the Cleveland State Hospital. Our convalescent cottages are heated independently. We have in each cottage two Dunning boilers. We can use either hard or soft coal or coke. Our experience is favorable to the use of hard coal. We heat the buildings by both the direct and direct-indirect methods. By the direct-indirect method we mean that the ordinary steam coil is located beneath a window. On the outside of the building and directly underneath the window sill is an opening leading to a galvanized iron box underneath the coil. This coil on the inside fits closely to the floor, thus effectually preventing a backward draught. The coil being heated by steam, of course makes a strong draught from the outside, and the air of necessity passes over and through the coils before reaching the room. On the opposite side of the room is a ventilator connected with a forced draught in the attic, thus you have a constant supply of pure air from the outside, but it is tempered by contact with the coil before reaching the occupant of the room, consequently he receives the benefit of pure air, without danger of "taking cold" from draught. We find the system works out even better than we had hoped for.

The cost of heating these buildings which have a normal capacity of 85 each, and a crowded capacity of 100 each, is about \$1.00 per day in the winter months, or about

\$2.50 per capita per annum. The cost per capita of our entire steam plant is about \$7.50, though of course this includes all the administration buildings.

At the last meeting of the State Conference of superintendents, trustees and stewards, the Cleveland State Hospital showed a per capita cost for fuel and light about 50 per cent. less than any other State institution. This we ascribe almost wholly to the fact that our steam plant is in excellent working order, the pipes are kept in good repair, and a minimum loss is occasioned by leakage. All our exhaust from high pressure steam, used for running the various engines, is trapped and sent into the low pressure system for heating.

The subject of plumbing will be carefully looked after by Mr. Hammond. A word concerning ventilation and I am through.

Ventilation is the substitution of pure air for impure air, and this should be accomplished without draught. Fresh and pure air is an absolute necessity under all circumstances. Your economical nurse will be apt to tell you that she does not believe in "heating all out doors," but we know that proper ventilation means open windows. This can be accomplished without draught if properly looked after. You might have a piece of board, about six inches wider than the height to which you wish to hoist the window, and place it just inside. The air will strike the board, and be deflected upwards, and consequently be slightly warmed before it strikes the occupant of the room, or the transom may be so constructed as to let down from the top, instead of hoisting, as is the usual custom.

We are taught that each person should have at least 1,000 cubic feet of air space, and the air in this should be constantly renewed. For a sick person the air space should be greater.

In some hospitals, especially constructed for the treatment of infectious and contagious diseases, all fresh air admitted to the room, comes through a trapped pipe, placed near the ceiling, and packed with absorbent cotton saturated with any desired antiseptic. We can see very little benefit to be derived from such an arrangement. What is the danger of letting fresh air into a ward for infectious diseases? It appears to the writer that it were better to disinfect the air as it goes out. It may sound paradoxical, but we have almost reached the conclusion that the best constructed hospital for infectious diseases, is the one most carelessly built, that is, ventilation is often assisted by badly fitted doors and windows.

In conclusion then we would say, give us an abundance of pure air, warmed if possible, but pure air at any cost.

DISCUSSION.

Gen. Brinkerhoff: I want to emphasize a point made in Dr. Eyman's paper. It is a very excellent presentation of the subjects of sewage, heating and ventilation. It is my business to know something of these things as a member of the Board of State Charities, having been generally on the committee for building, so that many of the buildings that have been erected in the State during the last eighteen years have come under the supervision of our committee. Nine times in ten the architect is not thought of. We had occasion in our city to investigate the school houses and churches recently. I do not think there is one church in ten in the State of Ohio that is properly ventilated. In one of our churches was a furnace, built by a Chicago architect of the highest reputation. This building has the largest audience room of its kind in the State of Ohio; but there is

no ventilation. There was an arrangement by which you could pull a cord and lift up the top of the audience room. What did that do? It let all the warm air out. It might have been a good thing in summer, but in the winter it was impossible to have the church warm and properly ventilated at the same time. The school for imbecile children in Columbus is an excellent example of heating and ventilation. The air of the whole institution can be changed in eight minutes. The Smead system is also worthy of consideration. I agree with Dr. Eyman that the best system is the hot water system. It is expensive, but it pays, and is the cheapest in the end.

Mr. J. W. Lindsey: I want to ask Dr. Eyman in regard to the sewage farm. What is the strongest objection, according to the best consensus of opinion, on that subject? I wish he would state a little more clearly than he did in the paper the objection he referred to in a growing city like Cleveland.

Dr. Eyman: I have no objection to the sewage farm. It is the ideal method of disposing of sewage. The objections are purely from a financial standpoint.

MORE ABOUT PROPER PLUMBING.

GEORGE F. HAMMOND, ARCHITECT, CLEVELAND.

Continuing the consideration of this question from last year I will state that I believe it has been frequently mentioned in debate at our conferences that the old fashioned bath tub for our public institutions should be done away with, at least to a considerable extent, and that the shower bath should take its place. The value of cleanliness where many people are obliged to use one, or at the most a limited number of plumbing fixtures, should be carefully considered in arranging for plumbing apparatus. This is particularly true of jails, reformatories, way-farers' inns, and all classes of institutions either public or private where the lower class of society congregates. A very great saving of money may be accomplished by arranging for shower baths instead of bath tubs. Why? Because a series of shower baths will take care of a great many times the number of people that the same number of tubs will. Because a shower bath costs less money than a tub. Because of the saving of space. Because a shower bath cannot be worn out, while a tub, especially under hard usage, is short lived. Because the same water can never be used twice and no particles can collect on the sides of the shower bath as frequently occurs with a tub, and therefore with the shower bath a greater degree of cleanliness is obtained. Because, although it may not be deemed credible, a shower bath may be taken with the use of less water than can a bath with a tub. Because a great saving of time is effected where a number of people are to bathe at one time. Because there is less danger of stoppages and leaks. Because of the increased cleanliness owing to the more frequent use of the shower bath than is customary with a tub. These are some of the reasons why shower baths in institutions are preferable to tubs. It is difficult to say which one of these reasons is of the greatest importance, but it would seem that cleanliness would probably be a sufficient reason why the shower bath should be used.

Many of the inmates of reformatory institutions are brought from the lowest classes of society, and the number of cases of skin diseases in its various forms in institutions of this kind throughout the country is large. Any physician will tell you that many of these diseases are capable of transmission through the particles thrown off during bathing. I would have a perfect horror of bathing in a tub in any jail or reformatory institution in this or any other State, unless it was very thoroughly wiped out with boiling water, and I think that most of you would also. Because a person is an inmate of a State institution, or a criminal in a jail or other reformatory institution is no reason why he should be exposed to the danger of contracting disease. Such shower baths should be constructed with Portland cement floors, or better yet, of dished marble or slate, or of cast bronze having a diamond shape patterned surface. Whatever the material it should be made so it will not be slippery. In case it should be found to be slippery through an injudicious selection of marble this may be overcome by a rubber mat.

The bottom of the shower bath should slope, preferably to the center. If located above the first floor of any building it should have a raised front to prevent splashing. There should be no plug and the outlet pipe should be very large (not less than two inches), and this should be enlarged at the floor and protected with a removable brass strainer with bell trap, which may be taken out occasionally for cleaning, although by allowing boiling hot water to run for a few minutes it can always be kept in first class sanitary condition. The sides and back, if a single shower is used, should be of slate or marble and not less than six feet high.

The size of space needed for each shower bath may be modified to meet requirements. An area of nine square feet is amply large, although even this space is much less than the ordinary bath tub requires when one takes into consideration that an equal space must extend along one side of it in order that it may be of any value for use.

The customary combination bath cock should be used in order that the water may be maintained at an even temperature after first trying it.

It should be understood, of course, that an attendant in an institution should have charge of the bathing apparatus, that is to say, no inmate should be allowed to bathe himself; then there could be no possibility from accidents from scalding.

There are several institutions in this country where extensive arrangements for shower baths have been put in and where they have worked to great advantage.

The best I know of on an extensive scale is that used at the Utica State Hospital in New York. As there installed, it is preferable to any of the ordinary makes of shower baths, and I recommend it in the highest terms to any one interested in fitting up the bathing apparatus in any public institution. At this hospital series of shower baths are arranged in two rows under the center of the ceiling of a rather large room, the drainage being carried away by means of a gutter in the center of the floor. Over this gutter a wooden open slat bench is placed so that the bathers may either stand or sit. At this institution the hot water is produced by the aid of steam, but the steam is so arranged that it is not mixed with the water. It heats by induction, if such a term may be used. It should be set down, as a rule, that no apparatus in which water is heated by the direct contact with steam, or by means of small jets of steam, should be used in any public institution, owing to the liability of the water to become *over heated* by reason of the steam escaping into the line of water, and which also may become *unevenly* heated and is sometimes thrown out in jets of steam alternating with water. Any such apparatus is dangerous, and should be tabooed. The apparatus at the Utica Hospital is absolutely safe in this respect.

Where the ordinary shower bath is used, and where steam is not available for heating purposes, the hot water produced by the ordinary hot water boiler with coil, should be supplied by means of what is called a circulation pipe, so that upon turning on the shower bath, hot water may be obtained immediately.

A circulation pipe, as most of you know, is simply a pipe which creates a continu-

ous flow of hot water from the source of supply to each fixture in the building. The cost of putting in such a pipe at the time the plumbing is put in is very slight, although, of course, in a finished building where such provision has not been made, it would be considerable.

Before leaving the subject of shower baths, I wish to mention a very ingenious and simple arrangement which I have seen recently, and which was the result of a lack of space. It was designed by Mr. O. W. Williams, an architect of Cleveland, for use in an apartment house where economy of space was an important factor. A square bath tub, made of planished copper, or preferably of enameled iron, about three feet square and two feet deep, has been arranged, above which is located the customary shower bath. The tub prevents the splashing of the shower by means of a door which shuts in front and yet at the same time is not too small to permit of being used as a sitz bath. I consider this an admirable substitute for the ordinary tub, and hope that the manufacturers of enameled iron tubs will soon commence manufacturing tubs of this shape. It is so easy to take a bath under such circumstances, as one is not obliged to wait until the tub is filled, for by using the shower, it is always ready. Of course, when the tub is to be used, both as a shower and as a sitz bath, it should have a plug at the outlet in order that water may be held in the tub if desired.

I have a word now to say on the question of wash bowls. At the time when the manufacturers of plumbing goods were vying with each other in the display of nickel-plate work for exposed plumbing pipes and traps, a number of wastes were invented. These wastes are formed by a combination of over-flow and waste pipe connected into various traps, and many of them are fearfully and wonderfully made.

As this paper is not an advertising medium, I must refrain from the desire to mention any of the good or bad makes of such patent combination overflows and wastes; but I suppose all of you have seen the ordinary wash bowl with hot and cold water cocks, and having in the center at the back of the bowl, coming out of the marble, a nickel-plated knob, which by turning may be slightly raised or lowered, as the case may be. When it is raised, water will not stay in the bowl. When it is lowered the outlet is closed and the bowl may be filled. It is against all this class of wastes that I wish to warn each of you. When the outlet is closed the water fills the bowl and stands at the same height, both in the bowl and in the tube, through which the plunger connected with the knob passes, so that each time the bowl is used, a slight incrustation of dirt is left upon the plunger. This plunger is out of sight and out of mind. Not one person out of five hundred knows that it exists, and certainly the janitors of institutions, the chambermaids of hotels, and others who are supposed to keep such apparatus in order, are the last persons to be expected to investigate anything which cannot be seen. Most of these wastes may be examined by any person with the greatest of ease. By turning the knob backward and forward, and always raising and turning, the notches which are placed as guards, may be passed, and the plunger removed. You will find that it consists of a brass tube of about one inch in diameter, having at the end a conical shaped plug, sometimes covered with rubber. Near the top you will find small holes. These form an overflow to prevent the bowl from being filled too full; but what will most attract your attention is the coating of filthy slime with which the brass plunger is covered. If you would bear in mind that this slime is the collection of filth through countless washings, and that every time the bowl is filled with clean water, the water is in direct contact with this filth, you would refrain from touching it with your finger; yet you wash your face in water which is in direct contact with it. These wastes are used all over the country; in hotels, some office buildings, and in many sleeping cars. It is in the latter particularly that one should be most careful in using bowls connected with this class of unsanitary appliances. I know of nothing more disgusting than the improper usages to which these wash bowls in sleeping cars are subjected, and believe there is greater liability of the transmission of consumption or kindred diseases from them than from any other known cause. There are many wastes which are preferable to the chain and plug, and which have not the objections of the class to which I refer, but un-

fortunately they have not yet been adopted to any great extent. Let me lay down a rule that no patent combination overflow and waste is preferable to the old fashioned chain and plug, unless it be so arranged that the water comes in contact with no hidden surfaces.

I trust you will bear in mind what I have said in regard to these outlets and the next time you find yourself in front of a wash bowl having such a central knob, try and take it out, provided it comes easily, and you will see that the plunger is coated with slime as I have described. Unfortunately, washing this plunger frequently will only partly remedy the difficulty, as the tube through which the plunger passes has on its interior surface a coating of slime just like it, so that to make the apparatus approximately safe, both the plunger and the lining of the tube should need to be frequently washed with boiling water.

As was stated in the papers by this committee in last years report, boiling hot water is the cheapest and one of the best disinfectants that can be used. Of course, in using hot water, care should be taken that the uneven expansion and contraction at the connection between metal and earthenware does not cause fracture in the latter. This may be prevented by increasing gradually from warm to boiling water. It is for this reason, among others, that it is extremely undesirable that any public building be fitted up with cold water only.

It is seldom that plumbing fixtures are located in public toilet rooms without a wash bowl being placed near them. One of the best ways of disinfecting any apparatus in a public toilet room is to have a rubber tube which may be occasionally connected to the hot water cock, and having the tube long enough to reach all the other fixtures in the room. A liberal application of boiling hot water will then remove the cause of any noticeable odor. It is cheaper than anything that can be used and is equally effectual. Indeed in public buildings of the better class it is worth considering whether the very slight increased expense attending the supplying of hot water to fixtures, other than wash bowls, would not be more than offset by the sanitary advantages to be obtained from its judicious use by the janitor or caretaker at stated intervals.

I have recently finished a public building costing about a quarter of a million dollars in this State, where, through a mistaken sense of economy, all wash bowls have been supplied with cold water only, though the saving was considerably less than one thousand dollars. This too in a manufacturing town, where it is impossible to get out the accumulations of soot and dirt which fill the pores of the skin, without the liberal use of hot water. I prophesy that there will be expended in this particular building a larger sum of money than the interest at current rates on the saving of hot water pipes and cocks for so-called disinfecting apparatus, but which, as I stated last year, are nothing more than deodorizers.

What I have said in regard to the use of patent combination overflows and wastes for bowls may also be applied in a less degree to bath tubs. Fortunately, these patent overflows are expensive, so that they are used to a much less extent on bath tubs than on bowls. Please bear in mind that I do not refer in my condemnation of these fixtures to the ordinary standing over-flow in recessed bowls. Recessed bowls or tubs, as most of you probably know, are those having just such a similar plunger to that which I have described but standing entirely exposed in a recess at the back of the bowl or at the end or side of the tub. Here it is in plain sight and it *must* be kept clean. It is the hidden things in connection with plumbing apparatus that are mostly to be feared. It is easy to say "Pooh! it is exaggerated; you are needlessly alarming us." Not so; I am stating facts, and while there may be many other things just as important, in many respects perhaps more important, (water supply, sewers and the disposal of sewage for instance) that is no reason why someone should not handle this subject without gloves as I endeavored to do to a limited extent last year and this; and it is only through our united efforts that we are going to improve our public institutions, not only in their sanitary condition, but in their conveniences and in the value of their remedial qualities for the sick and infirm, or for the offenders against the city, county or state laws.

I do not know how you individually regard the question of plumbing apparatus. I am under the impression that you are a little afraid of it. It is something that you don't want to tackle. You don't want to know anything about it, because you think it is intricate, and there is too much to study, and you would rather send for a plumber and have him fix it. You want to take it on trust. You may be like the boy who wanted to get behind someone else when the cannon was fired off. You want to study it from a distance through a telescope. In fact, were it not for the convenience, you would rather wish that there were no such things as plumbing appliances. I think you all ought to know about the subject and *some* of you at least I *know* should. Those of you who are at the head of State and public institutions should; and, believe me, it is not half as difficult to understand as you may think. That is to say you may easily obtain a sufficient knowledge of the subject to be able to discern anything which is *radically* wrong. Of course, I don't expect that you are all to become expert plumbers; no one wants you to. But if you have in your charge the lives of a number of human beings, it is just as much a part of your duties to see that their surroundings are kept in a sanitary condition, as it is to see that they get three square meals a day and a place to sleep at night. Especially is this true in children's homes. These wards of the State are there only for a little while, and eventually they must go out into the world to do their life's work. Perhaps some of them will be interested in public institutions when they grow older, and it is in the power of each of you to see that they are impressed with the value of cleanliness. It would not be a bad idea if once or twice in a year you would tell them something about plumbing apparatus, and how sewers are constructed; and I think they would pay just as much attention to it as they would to the location of some island in the South Pacific, or to the mastery of Syntax and Prosody or other kindred subjects.

I was much pleased when visiting the Soldiers' and Sailors' Orphans' Home at Xenia to find that a number of the boys were being instructed in plumbing and steam fitting, and that much of the work about this institution is done by them under the direction of the engineer in charge. It reflected great credit upon the management of this institution, and if these boys, upon leaving there, become plumbers or steam fitters, I am confident that they will be better fitted to "paddle their own canoe" than are a great many boys who have not been educated at the expense of the State.

Civilization is not obtained at a jump; it is the outgrowth of centuries. It is the united efforts of people who have tried to reform by getting others interested in the proposed reformation, whatever it may happen to be, and in popularizing it; from developing a theory into a law, and by the co-education of the masses. This applies to these conferences as well as to anything else. It is through the interchange of ideas that we become better acquainted with the subjects under consideration, and if we will try to study those for which we feel the greatest affinity, there is no reason why the State of Ohio should not progress in the future even faster than she has in the past. And it is to be hoped that the day is not far distant when the institutions of this State will be held up as models for good common sense in their designing, in their construction as well as in their administration for every other state in the Union. I believe we are ahead of most of the other states now, so far as the administration of our institutions is concerned. I believe that most of them are equal, if not superior in this respect, to any in the country. We are now building in this State public institutions which will compare favorably with those of any place in the world, at a very much less cost. One of the chief things to be guarded against is excessive cheapness. There is a limit to cheapness, and it is reached when a thing is so made that it is not durable.

In many of the eastern states public institutions have been erected at extravagant outlays of money. Sometimes the mistake has been made in going to the other extreme, and the results have been hardly any better. What we want in Ohio is the happy medium between excessive cheapness and extravagant expenditures. While it should not be the policy of this State to have its citizens get something for nothing; or, in other words, to have buildings erected at a loss to the contractors, on the other hand we don't want any public institution costing, through dishonesty or incompetency, fifteen hundred

to two thousand dollars a bed. We don't want to make our public institutions monuments to our architect. Like many other states, we want more common sense and less architecture. By this I mean the use of more durable materials in the future than has been used in the past. We want more nearly fire-proof buildings. Above all, we want a careful study of the system of sewerage, and better plumbing. We want more effect depending upon the setting or grouping of our institutions, and less architectural exterior detail of doubtful merit. We want a little more landscape gardening, which does not cost much if properly managed. We don't want to chop down a few trees with the result of making a plain building appear austere and forbidding, for trees form one of the best accessories to make an otherwise plain building look artistic. But what we want more than anything else is for everyone of us who is in any way connected with state institutions, either as their administrator or constructor, to join hand in hand to improve even further the already improved condition of these institutions, with a long pull, a strong pull, and a pull altogether.

DISCUSSION.

Mr. Hammond: Please bear in mind, I do not say that tubs should never be placed in public institutions, but that we should have less tubs and more shower baths. You probably remember having read numerous Press articles in regard to the transmission of consumption through germs located in the cushions and pillows of sleeping cars. I do not consider that that is of any importance, compared with the plumbing which is put into these cars. It is beautiful to look at; and it is sanitarily correct. But they have in connection with it those appliances at the back which more than counteract all the benefits to be derived from it.

Mr. Irvin: I am almost ashamed to acknowledge that I have had nine or ten years experience in building Children's Homes, and have had much trouble along these lines. During the last two years especially we have had a great deal of trouble with our plumbing. There is a little architectural display in the get-up of our Home, but I think they made a great mistake in the plumbing. I feel satisfied that this is the cause of nearly all the sickness of a serious character that we have had in our Home. We have had only five deaths in ten years, and three of those were very low when they came to us. I feel sure that what little care has been given to the sanitary condition of our Home, has been the cause of our not having more sickness and deaths than we have had.

Gen. Brinkerhoff: I would ask Mr. Hammond if he can tell us where books or pamphlets can be obtained, giving full information, with drawings along these lines.

Mr. Hammond: Most of the books published on these lines have been published by parties interested in some particular appliances; there is very little literature published on this subject by disinterested parties. One book will tell you that it is no use putting in traps in plumbing fixtures; another will tell you that if you do not put in traps you will be

dead in a week. In fact I don't know of any book on plumbing which is entirely unprejudiced. It is all right for any one to read these books, who knows these things; but a layman is liable to be misled. There are some good books on sewerage; they have some slight objections, but not so much as the books on plumbing.

Gen. Brinkerhoff: Is there anything on ventilation?

Mr. Hammond: There are books on that subject published by John Wiley & Sons, New York City, which are very interesting.

Gen. Brinkerhoff: I have great respect for the Isaac D. Smead literature on ventilation and plumbing.

DISPOSAL OF SEWAGE FROM PUBLIC BUILDINGS.

BY C. O. PROBST, M. D.,

Secretary of the State Board of Health.

MR. PRESIDENT: The methods for disposing of sewage from public buildings do not differ in any essential particular from those used in disposing of sewage from a town or city. Whenever possible, the sewage is discharged in a crude state into some convenient stream or other body of water. Should this stream be a small creek, which is the case with many of the public institutions in Ohio, a drought, such as we have just passed through, will very likely develop a considerable nuisance, and people living along the stream clamor for relief from this evil. Such is the condition to-day at the Hospitals for Insane at Cleveland and Toledo, and, to a less extent, at Athens. The laws of Ohio prohibit such pollution of streams, and it would be especially fitting that State institutions should observe them.

Formerly there was some excuse for the pollution of streams by sewage as no practicable way out of the difficulty had been offered; but in recent years methods have been discovered whereby the sewage may be purified at reasonable cost, and the contamination of our streams should no longer be permitted. The people living along polluted streams in Ohio are just awakening to the fact that they have a right to these in their natural state of purity; and that the courts will sustain their rights. Canton, Oberlin, Alliance and Fostoria in our State have been practically forced into purifying their sewage, and others will no doubt soon have to fall into line. The board of health of the city of Toledo has served notice on the authorities of the State Hospital to cease polluting a creek with sewage which flows through that city. The demand was promptly met by the board of trustees, and the State has been asked for means to remedy the evil.

Practically there are but two methods of sewage purification in general usage—by chemical treatment and by applying it to land. The latter has been divided into intermittent filtration and broad irrigation. In this State Canton has, and Alliance will have, chemical precipitation works—Oberlin and Fostoria intermittent filtration, with provision also for broad irrigation at times.

Chemical precipitation is carried on as follows, with variations in details only:

The sewage is brought to one point, usually the power house, where it passes through a coarse strainer and then receives a charge of lime in solution. The amount of lime varies with the character of the sewage, and is usually eight to ten grains per gallon of sewage. A little farther along the sewage receives a dose of crude alum, in

solution, which also varies, one to two grains per gallon being the usual amount. The sulphate of iron and other chemicals are also used to some extent. The sewage is then made to flow from one side to another of a channel or sluice-way by means of baffle boards, to secure a thorough mixing with the chemicals. It then enters the first of a series of tanks, which may be of iron and above ground, as was the case at the World's Fair, or may be of masonry five to six feet deep. The number and size of these tanks will vary. At Canton there are four. The sewage passes slowly through the series of tanks and is discharged directly into some body of water, or is conveyed to land for still further purification.

The first tank receives most of the deposited solid matter, and will usually require cleaning three times a week, or such a matter; the others not so often.

In cleaning a tank it is temporarily cut out of the series and the water is drawn off by a movable skimmer down to the solid matter, which is called sludge. The sludge is then conducted by suitable conduits to the sludge well, and is pumped from the well to filter presses in the power house. The filter press consists, usually, of a series of thin circular steel plates eighteen to twenty inches in diameter, placed in line. Between them are layers of stout cloth which act as strainers. As much water as possible is squeezed out of the sludge, which is pressed into cakes two and one-half to three inches thick, which may easily be handled. These are hauled away, and, where possible, disposed of to farmers for manure.

Instead of using filter presses the sludge is in some places conducted to pits and is covered with earth. At Fostoria an experiment will be made of burning the sludge in a garbage crematory without pressing it.

Where the best possible results are obtained about two-thirds of the organic matter of sewage may be removed, and a very large proportion of the bacteria and other organisms. The sewage is not sufficiently purified, however, to allow it to be turned into a small stream used for a public water supply.

The expense of treating the sewage and of disposing of the sludge is from fifty cents to one dollars per inhabitant per annum. The sludge is not usually salable, though farmers are generally willing to remove it without cost.

The land purification of sewage is best adapted for small towns, and especially for public institutions. For the filtration of sewage the land must be of a loose porous character that will allow the water to easily percolate through it.

In this method of sewage disposal the sewage is brought to the field and discharged usually into a tank or pit with screens to keep back the coarser floating matters. It then escapes into the main carrier ditch and is conveyed to the filter beds. By means of dams or stops it is made to overflow the carrier ditches, and spreads out in a thin sheet over the filtering areas. These areas vary in size and number according to the amount of sewage to be treated. They must be prepared by underdraining with porous tile usually three and one-half to four inches in diameter which are laid four to five feet deep, and twenty feet apart. Each filtering area has independent underdrains, and these discharge into some convenient stream, or into a conduit leading to a stream or other body of water. The filtering areas usually have flat surfaces, and are gently sloping so as to allow the sewage to slowly pass over them. During crop seasons they may be planted with vegetables or with grasses, though some do not consider this advisable.

In the winter seasons purification can still be carried on by this method, even in cold climates, as the sewage is seldom below 40° temperature, and readily thaws its way through the soil.

Some difficulties are experienced in dealing with the solid matters deposited in the tank or pit into which the sewage is first discharged. This matter soon decomposes in hot weather, and the pit must be frequently emptied and cleaned to avoid bad odors. The contents may be spread over the surface of the ground, which causes some odor

which rapidly disappears, or may be deposited in pits in the ground and covered with earth, and used for manure when needed.

It is essential that too much sewage should not be applied to a filter bed at one time, and that each bed should have a sufficient interval of rest before sewage is again turned on to it. Soils differ much as to their capacity to absorb water, but as a rule filter beds should have three or four days' rest between doses of sewage. This is arranged by having a number of filter beds and treating them alternately with sewage.

It is a surprise to those who have not studied the question that land will continue to purify sewage year after year without becoming foul itself, and this should have a word of explanation. It has been a matter of observation in all ages that the dead body of a man or animal, if buried in the earth, is decomposed, after a time, and the organic matter converted into inorganic matter. This was supposed to be due to direct oxidation, and it was conceived that decomposition was only a slow form of combustion. Later researches have made known to us that this oxidation of organic matter cannot take place except in the presence of minute living organisms, called bacteria, and that this change is a vital process known now as nitrification. The upper layers of the soil abound in these micro-organisms, and immense numbers of them are also contained in sewage. When sewage is applied to land the organic matter it contains is seized upon by these nitrifying bacteria, which feed upon it and convert it into organic substances fitted for plant food. Oxygen must be supplied to these organisms to enable them to live and act, and hence the sewage must be applied to the land intermittently—the air taking the place of the water as it filters through the ground and is carried off by the underdrains.

It will be seen that filtration of sewage is much more than a simple straining process. The impurities of the sewage are actually destroyed in the soil, and if too much sewage is not applied to the filter beds, and they are given a sufficient period of rest to become reoxygenated, they are able to purify sewage indefinitely.

In actual practice it has been found possible to remove from ninety-five to ninety-seven per cent. of organic matter from sewage and from ninety-eight to ninety-nine per cent. of bacteria by this method. About fifty to sixty thousand gallons of sewage daily may be purified on one acre of land by filtration, but it is better to allow more land than this so that one or more of the filter beds, if necessary, may temporarily remain idle.

It is usual to combine broad irrigation with intermittent filtration, and this is especially desirable with public institutions having farms to manage.

In broad irrigation the object is to apply the sewage in a fresh condition to growing crops. Soils which readily absorb water are the most favorable for irrigation fields. The usual farm under draining will generally give sufficient drainage. In the simplest form of irrigation, with a sloping field, the sewage may be brought to the upper part of the field by a carrier ditch, and, by damming, be made to flow over the surface of the field, which may be planted in Italian rye grass or alfalfa, which are especially well adapted for sewage farming, or the field may be laid out in a series of beds with ridges and furrows, irrigating channels being led along the top of the ridges and the sewage being made to flow over the sloping sides of the beds. Whichever plan is followed, great care must be taken to prevent the sewage settling in pools in low places where it will putrefy and give rise to bad odors.

A much less quantity of sewage can be cared for in this manner than by intermittent filtration, and great difficulties are met with in wet weather when the crops already have sufficient water, and in seasons when crops are not growing. It is, however, an excellent method for utilizing the manurial value of sewage, and when combined with filtration beds, is the plan best adapted for disposing of the sewage of public institutions.

Let us hope that "the powers that be" will come to the aid of the managers of the State Hospital at Toledo, and that we may soon have there an example of the "Disposal of Sewage from Public Buildings," which will be followed by all the institutions of our State.

Thinking it would be of interest to know what was being done in this direction by the public institutions of other states, I addressed a letter to the superintendents of such of these as are reported to have sewage disposal works in operation. Replies were received from the insane asylum at London, Ontario, the Rochester Minnesota State Hospital, Massachusetts School for Feeble Minded, and from the Massachusetts Reformatory. Their answers were briefly as follows:

INSANE ASYLUM, LONDON—ONTARIO.

1. Sewage disposal works have been in operation about six years.
2. The downward filtration system is used.
3. About four acres of land are used.
4. The soil is very sandy.
5. Cost of construction, excluding land, about \$26,000.
6. Average number of inmates 1,000.
7. There has been no complaint from bad odors, and I consider that the sewage has been satisfactorily disposed of.

(Signed,)

H. E. BUCHAW,
Acting Medical Superintendent.

ROCHESTER STATE HOSPITAL—MINNESOTA.

1. Works have been in operation five years.
- 2 and 3. Sewage is pumped onto filtration area, consisting of three or four acres; filters through the ground and finds its way into a creek near by.
4. Soil is two to three feet of black loam with sandy sub-soil.
5. Cost about \$15,000.
6. Average number of inmates 1,100.
7. No complaint; no dwellings near by. I would like it a little further removed from the institution as, occasionally, in wet weather there is a little musty odor, when wind comes from that direction. The sludge pits are the greatest objection to the plant and should be located as far from the institution as possible. These pits receive the solid matter of the sewage and are very apt to be foul and need attention to keep them from smelling badly. This material can be compressed and burnt. On the whole, however there is very little objection to the system. The system is really an excellent one, but any such system should be kept as far from the institution as practicable. It is possible to use the overflow from the filtration area for irrigation purposes, as the solid material has been removed.

8. We consider the sewage sufficiently disposed of, as regards the liquids. The method of disposing of the sludge might be somewhat improved upon. It is now received in several pits, dug in the ground; if attended to and alternated with layers of earth, there is not much objection to it; but if neglected it is a bad mess. We think that some such method of disposal of all sewage, will be sooner or later adopted, as the small streams and rivers are drying up, and it will be necessary to dispose of the sewage flowing into them in some other manner.

(Signed,)

ARTHUR F. KILBOURNE,
Medical Superintendent.

MASSACHUSETTS REFORMATORY—CONCORD JUNCTION.

1. Our disposal works have been in operation about twelve years.
2. The system is that of irrigation.
3. About seventeen acres of land is covered, the general character of the soil being sandy.
4. I am unable to give you the cost of construction.
5. The average number of inmates is about 1,000.
6. There has been no complaint as regards bad odors.
7. I consider the system to be very satisfactory and the sewage has been sufficiently disposed of.

(Signed,)

JOSEPH F. SCOTT,
Superintendent.

MASSACHUSETTS SCHOOL FOR FEEBLE MINDED—WAVERLY.

In answer to your letter of the 29th instant relating to the sewage plant, I have to say that the sewage of our institution is now turned into the Boston Metropolitan System and we have discontinued the sewage plant formerly in use on our place. They were tentative any way to bridge over the time until the completion of this Metropolitan sewer.

In 1890 we put in a small plant for the disposal of the sewage of a building containing 200 people. We employed the system of intermittent downward filtration. We used about one and one-half acres of land. The general character of the soil was about eighteen inches of black loam resting on hard blue gravel with a solid ledge not over five feet away anywhere under the loam.

The cost of construction was \$2,700. There was no complaint as regards bad odors. I believe the sewage was sufficiently disposed of except that the plant was located within 200 feet of a building, and I believe at that distance on such soil that trouble is sure to come sooner or later.

(Signed,)

WALTER E. FERNALD, M. D.,
Superintendent.

IMPERFECT PLUMBING AND SEWERAGE FROM A LEGAL ASPECT.

HON. CONWAY W. NOBLE, CLEVELAND.

Legal questions arising out of the sewage question, particularly in large cities, have arisen many times in nearly all states. Although there is a technical distinction between a drain and a sewer, the latter, as generally understood in law, refers to an underground canal or passage, by means of which cities are drained, and the filth and refuse liquids carried away. Statutes in relation to it have been enacted in perhaps every state of the Union, and have been generally sustained by the courts of last resort in such states, as well as in the United States Supreme Court, on the ground that legislation of this character is properly within the domain of legislative regulation.

The power to legislate on the subject is derived from the general police power of the state, as well as from the exercise of the right of eminent domain. The right to construct, repair and control the use of sewers, even where not expressed in the acts of incorpora-

tion, is held by the courts to be incident to the power of a municipal corporation to maintain streets and highways; and properly so, on the ground that they carry off surface water and filth, and are improvements to a highway. This has been expressly held by the courts of last resort in Connecticut, Indiana, Michigan, New York, New Jersey, Massachusetts, Missouri and other states. The manner of exercising this power, and of determining when the necessity for it occurs, is in the corporation, and can not be interfered with by the courts. Courts have frequently refused writs of injunction where they have been sought in that behalf. The duty thus created must, of necessity, be judicial in its character, requiring the exercise of deliberation, judgment and discretion. It follows that it is to be exercised when in the opinion of the municipal authorities the convenience or welfare of the city requires it. The corporation is not liable, however, for a failure to exercise its judgment in that behalf, nor for error of judgment in exercising it. There is no duty imposed to construct sewers. A city can not be made liable for injuries arising out of a failure to provide sewers, unless the necessity for drainage is caused by the act of the corporation itself. In other words, a corporation is not liable for failure to perform duties judicial in their character; but where these have been performed, and the further prosecution of the work is merely mechanical, or "ministerial," as it is termed, it becomes liable for its negligent acts. In devising plans of sewage, courts are divided as to whether the duties are judicial or ministerial. The Supreme Court of the United States held in 113 U. S. R., 19, in an action commenced against a corporation for not sufficiently draining a particular lot, that the selection of plans was quasi-judicial, and not subject to revision by a court or a jury in a civil action. On the other hand, many State Courts hold that the skill and care incumbent relate to the capacity of a sewer, as well as to mere mechanism of construction. Judge Dillon in his work on corporations says it is impossible to reconcile the cases, and that courts of the highest respectability have held that if a sewer, whatever its plan, be so constructed as to cause a positive and direct invasion of private property by collecting and throwing upon it, to the owner's damage, water which would not otherwise have flowed upon it, the corporation is liable.

This right to construct and maintain sewers is to be exercised with proper precaution against nuisances, either public or private, and so as not to interfere with navigation or owners of wharves, or to threaten public health. An implied contract on the part of a municipality always exists that it will perform its duties with fidelity and care, and that it will exercise that degree of care, skill and prudence that a discrete and cautious individual would ordinarily exercise, if the loss or risk were to be his own; and the corporation is liable for whatever damages arise from a negligent discharge or negligent omission of its duty. It must, like an individual, so use its rights as not to impair the rights of others.

As long ago as 1841 our own Supreme Court, in the case of Rhodes against Cleveland, held that justice and good morals require that a municipal corporation should repair a consequential injury which ensues from the exercise of its functions, although the act was beyond the lawful powers of the corporation. And this doctrine has been repeatedly confirmed by the same court. So when a sewer was so unskillfully built that it became obstructed, and caused water to overflow or set back on private property so as to cause injury, the municipal corporation has been held liable by the courts of many states. The work of maintaining and repairing sewers is plainly ministerial, and clearly within the duties of the corporation, and any violation or negligent performance of duty will render the city liable to suffer resulting damages. And courts hold that this duty is not performed by waiting for complaints by citizens, but involves reasonable watchfulness, in ascertaining their condition from time to time, and preventing them from becoming dilapidated or obstructed.

In Massachusetts the Supreme Court holds that the duty to construct must be construed as requiring it to make it *continuously effective* for the proper discharge of sewage. It must keep it in operation and open.

In Indiana the Supreme Court holds that though originally constructed properly,

the city is still liable for injuries caused by neglect and failure to keep in repair; and where it suffered a sewer to remain out of repair for such a length of time that it was the duty of the authorities to take notice of its condition, the authorities will be charged with notice of its condition.

In Pennsylvania the courts hold that the mere absence of notice that a sewer is out of repair, is not sufficient to absolve the city authorities from the charge of neglect. The duty involves the exercise of a reasonable degree of watchfulness in ascertaining, from time to time, the condition of its sewers; and the city is presumed to have knowledge of an open defect after a reasonable time for its ascertainment, for removal.

This covers, I believe, generally, the law as to the liabilities and duties of municipal corporations in regard to sewers.

In regard to the liabilities and duties of individuals touching the disposal of sewage, they are properly within the regulation of the municipal authorities, and can, of course, be easily regulated by proper ordinances and sanitary measures.

In addition to these, the general principle that one must so use his rights as not to injure the rights of others, is always applicable. Nuisances can always be abated, and the law scrupulously guards against all such as tend to injure health. There is no difficulty about the law; the difficulty rests in the disinclination on the part of private citizens to make it their business to look after matters of this kind; and the lack of scientific knowledge on their part upon the subject, and the serious menace to health which nuisances of this kind involve.

A NEW PLAN OF RELIEF, BY WORK.

BOLTON HALL.

The problem of how to care for the unemployed, whose numbers have increased so greatly since the hard times set in, has been one which every city in the country has been called upon to consider. Detroit has about 40,000 unskilled laborers, largely foreigners, irregularly employed, and mostly with large families. When to these were added those who drifted in from Chicago, as thousands daily drift into New York, and work failed, the situation became serious, and even dangerous. A novel plan of relief from this was tried in that city last summer, and considering the late day at which it was started met with signal success. It was simply to utilize idle land in the outskirts of the city for cultivation by the poor in raising food for themselves. A committee was appointed to carry out this project. Donations of the use of land were liberal, several thousand acres being offered. About 430 acres (say 7,000 city lots); were accepted, plowed, harrowed and staked off by the committee into lots of one-quarter to one-half acre each. About 3 000 applications were made for lots, but owing to lack of funds the committee were able to provide for only 945 families.

In many instances it was not practicable to assign and get land near by, and persons were assigned occasionally to pieces two miles from their homes.

All applicants were carefully investigated, with the aid of the Poor Commission, and none but worthy persons with families were helped. Seed potatoes, beans and other seeds were furnished by the committee to those unable to provide them. As it was the middle of June before the work was begun, there was not sufficient time to obtain in every case the best soil, and it was necessary, also, to purchase plows, harrows, etc., instead of hiring. The crops were planted, cultivated and harvested by the people themselves, under the supervision of the committee, including some thirty lots assigned to widows, whose dependent, half-grown boys cultivated the land. Deducting the value of the plows, etc., now on hand, the cost per lot, including breaking up the land, which

will not have to be done again, was about \$3.45. About nine-tenths of the pieces were well taken care of.

The committee estimates that the potato crop averaged about fifteen bushels per lot, which would give 14,175 bushels of potatoes alone. Large quantities of beans, turnips and other vegetables were raised and daily consumed, of which there is no record. The estimated value of the crops produced was \$12,000 to \$14,000, although many families, from dire want, were obliged to dig up for consumption portions of the potatoes before they had attained any size. The entire cost of the committee was about \$3,600. This sum was made up by subscriptions. Over one-half of the amount was contributed by city employees.

Should the experiment be continued, it is best to get tracts of as many acres in a piece as possible, and, if poor land, to collect the sweepings of the streets to be put upon the land in the spring, or carry it upon the land from time to time, as collected, in order to enrich the soil.

It is believed that with the experience gained this year, the plan could, in many respects, be improved, and the cost greatly reduced by beginning in time. The committee find that about one-third of an acre is sufficient land for a family on which to raise enough potatoes to last them through the winter, and furnish vegetables through the summer. Those familiar with gardening appreciate how much food can be raised on a small piece of ground. There seem to be many cases, where the applicants, although in need, dread to go to the Poor Commission for help, but by being aided on this plan, do not lose their self-respect, and will be able, together with what they can earn, to provide for themselves, and thereby be prevented from becoming permanent objects of charity.

It was thought that the ground would be barren and uncultivable. A state agricultural paper, in the wisdom of its experience, commented thus upon the folly of the city farmers:

"Now, as these amateur plowmen found, the soil unstirred by cultivation for years, some of it filled in with clay from cellars, sewers, etc., is baked as hard as a rock. The fertilizers depended on are the old tin cans and boots and shoes dumped upon the vacant lots, and the prospects are there will be plenty of work for the unemployed, if that's what they are after, to grow a mighty small crop."

It did not turn out so. On the contrary, and notwithstanding the great drouth of last summer, the result is that about a thousand families were enabled to pass through the winter without having recourse to the Poor Commission, and a large sum was thus saved to the taxpayers.

The unqualified success of the experiment has silenced the croakers. Poor people almost fought for a chance to get a patch of ground to till, and those who were successful, used their best efforts to obtain a full crop. Applications for land for 1895 were made by a large proportion of them. The loss by theft was practically nothing, certainly not more than that of the average market gardener.

Labor, the largest item in the cultivation of vegetables, being furnished by the people themselves, much good may, by this plan, be accomplished with small expense to charitable people, or to taxpayers.

The kindly feeling among all classes toward the cultivators, and the inquiries made in regard to the matter, show how much the project was appreciated. Committees visited Detroit from Boston, Buffalo, Toledo and other places to look into it, and letters of inquiry were received even from Europe. The example of Detroit will certainly be followed in many places this year.

The experiment has clearly demonstrated:

1. That many of the destitute are ready and anxious to work.
2. That a large number of these people can be supported by utilizing vacant land in the outskirts of the city.
3. That the wholesale robbery and trespassing predicted, even upon the land unfenced, does not occur.

4. That a very small space of ground is sufficient to raise enough vegetables to support a family through the winter.
5. That a majority of citizens who own vacant land would rather allow it to be cultivated by the poor than to pay a large tax for their support.
6. That the needy are thereby assisted without creating the demoralization in the habits of the people that gratuitous aid in other places always entails.

As nearly all our labor troubles are now attended with violence, largely due to the unemployed who sympathize with strikers, and as the uncertainty about financial legislation seems to threaten hard times for next winter, it behooves us to provide now for want. The idle man is the dangerous one. One shudders to think of the loss of life, had the rioters at the trolley strike or the cloakmaker's strike, taken to throwing dynamite instead of bricks. This plan offers employment for all, and can profitably be continued this year. If started in time, it can be made more successful than last year. The chairman of the Detroit commission states that two employees of the Poor Commission, under an active superintendent, could take care of the whole scheme, and provide for no less than 2,000 families. Even should the committee have to pay a nominal rental for the land, it would be a profitable investment to the taxpayers, and as many cultivators would pay a small rent for the land the second year, it would also benefit the land owners themselves. As a man obtains in this way the results of his own labor he is not known as a pauper, with all that the word implies to poor, but sensitive persons. No greater good can be done by a like amount expended in any other way for the benefit of "those whom we have always with us."

Mr. Hopkins: We introduced in Toledo the system in vogue in Detroit for aiding the poor. Out of eighty-two crops thirty-four were entire failures owing to the drouth. The mayor appointed a commission, and I went around myself, and found everybody perfectly willing to help carry out the plan. Then I consulted with the mayor, and we went to the committee on ways and means. They suggested that I draw up an ordinance, placing it in charge of the infirmary director. The ordinance was passed, and we attended to distributing implements. We had to get these through private subscriptions. I hope that this body assembled here will pass a resolution asking the Legislature of Ohio to provide that the infirmary shall have the right to appropriate from the general relief fund what is necessary to carry on this work. Then the poor can dig out of the ground \$3.00 for themselves for every dollar of money that has been heretofore given to them.

THE CARE AND TRAINING OF HOMELESS AND NEGLECTED CHILDREN.

F. M. LePAGE.

We live in the most wonderful age of the world's history, and we live in a country and under a form of government that also excels and surpasses any other country on the face of the earth.

The principles of liberty, freedom and self-government, which came with our fore-

fathers, and left by them as sacred heritage, still dominate in the hearts of the people, and prosperity and progress have marked the passing years of its existence.

Everything moves, and almost everybody; and by reason of the marvelous achievements in art and science, invention and skill, railroads, electric roads, telegraphs, telephones and other inventions, like a net work, are spread over this broad land, and distance is eclipsed.

Not only has there been progress in the matters of transportation, communication, manufacture, and in all the varied branches of business and commercial life—but progress in education, benevolence and charity have kept pace; and it is with the latter that we are particularly interested and have come together, with the same spirit and desire for advancement and improvement, to obtain new ideas to help us along in our special lines of work.

We have in this fifth Ohio State Conference of Charities and Correction, the following divisions or classifications, viz.: Infirmaries, children's homes and orphan asylums (which are synonymous), insane and epileptics, associated charities, reformatories, work-houses, law and legislation, board of visitors, and defectives. This classification represents many institutions and organizations, both public and private, and covering our own State of Ohio.

When we consider that every other state has the same kind of institutions and workers, to a greater or less degree, and that the whole is embodied in a national organization or association, we realize somewhat the magnitude of this work, and should thank God that He has given us our existence at such a time as this, and placed us in such a worthy calling.

Doubtless it has occurred to you, as it has to me, how futile it is to attempt to throw new light or information, speaking with reference to the Children's Home section and of homeless children.

The subject has been discussed for years, by men and women of wisdom and experience in the work, therefore it would be the height of presumption on my part to attempt it.

Nevertheless we are confronted with conditions, and theories are not always satisfying, and it is beneficial to give our experience and views, based thereon, for "in multitude of counsellors there is safety."

The work of caring and providing for homeless children, I assert with all confidence, is of the utmost importance, and what I shall say on this subject will not be new, but very old. Some things you know can be improved, other things improve with age. Of course I am well aware of the fact that widely different views are held, and the different institutions represent and carry out the same. To illustrate: Our own Soldiers' and Sailors' Orphans' Home represents and carries the principle that the children of soldiers and sailors should be reared and educated by the Government, because their fathers have been taken away or incapacitated for so doing by serving the country in time of war and danger.

The county children's homes were organized for the purpose of providing for all homeless and destitute children of the county, not belonging to the defective classes, to be eventually placed in private homes, said county homes to be supported by taxation, because the children are charges of the county, and should not be with adult paupers.

Church institutions carry out the idea that the dependent children in the church properly belong to, and should be cared for and educated by, the church; and so we might enumerate; and after all, the question comes back, what is the *best* thing for the homeless child?

How that word *homeless* strikes the sympathies of our better natures, and how it appeals to the man or woman who has any of the love of God or humanity in his heart: Homeless—orphan—having no home.

Some one has said that the three sweetest words in the English language are mother, home and heaven, and I think we all agree.

A home must have had a mother at some period, maybe for a very short one; and home is a type of heaven, where, perhaps, the mother has gone.

A writer has recently made the statement, that the prosperity of this country was due to the honor and importance attached to the home and family; and certainly it is true.

The family was ordained by God from the beginning, and from the beginning to the end of the bible, is revealed, that His blessing rests upon the family that obeys his laws and keeps His commandments, and calamity and misfortune where the reverse is true, therefore we submit that the family and home life are the natural and proper conditions for child life.

It is an axiom that there is a cause for every effect, and the cause of much of the misery and misfortune exemplified in our insane, imbecile and other asylums is due to the fact that natural laws have been broken, and the penalty has followed.

The logical conclusion therefore is, that the best thing for a homeless child is to place it in a good home.

This cannot be well or satisfactorily done however, without the intervention of a home or asylum, and, Oh! the patience and work, who can tell, except those engaged in it! The children we have are *homeless children—neglected children*—many of whom have seen the worst side of life, been thrown in the worst places, and who know far more that is evil than many of mature age, and far less of that which is good and useful, than the child in the average home.

It takes the poetry out of the work when we come down to the practical, and gather the poor children in from their low environments, and cut the rag; from their bodies, and give them their first introduction to a bath tub, and cut the hair from their heads, to get rid of their unwelcome tenants.

And now quite naturally the question comes, *Who* would take *such* children into their homes and families?

My friends, *training* first has to be done, and education started in the right direction, careful, conscientious, persistent; and after awhile some such children are ready for the best of homes.

"Train up a child in the way he should go, and when he becomes old he will not depart from it," was written by Solomon for all ages, and is it not true? And what training is necessary in so many cases? Evil habits, untruthfulness, dishonesty, and a score of other faults, have to be contended with and rooted out.

Well, some one will say that "blood will tell," and it is no use to try to do anything with such children. Is this true? I answer no. We are all made of the same clay, descendants from a common parent, who was created by the Omnipotent Being, in His image, with the breath of life, and the difference in moral conditions is caused by sin and its environments, and to remove the child and educate and train it in the way it should go, is to save it.

If we trace the Anglo-saxon race back far enough, we find they were cannibals. If we were descendants of cannibals, the change has come about through the civilizing and christianizing agencies of families, proper training, and the beneficent teachings of the open bible, which is the word of God, and which should never be lost sight of as the one book, that is a guide to the feet and a light to the pathway; and if our children are taught to read and understand this book, and to revere it as the truth of God, verily it will bear fruit an hundred fold.

Pertinent to this subject, I desire to quote from an address delivered by the late Joseph Perkins, a former trustee of the Cleveland Protestant Orphan Asylum, and who served for some years as a member of the Board of State Charities. On "Theory of Relief," he said: "The early homes for children in this country, like many of our institutions, were modeled after similar institutions in Europe. There the crowded population, with its low estimate of human life, and its struggle for self-preservation, inclined to crowd down, rather than help up the work; then, among the more favored

class, the law of caste forbidding equality, except those of equal rank, the children of misfortune were naturally left as long as possible in the institutions which public functionaries had provided for them, and it took a long time for this country, with its widely different social conditions, to learn a wiser method of treatment for the child life of want and misfortune. Experience testifies that the institution life, and its enforced habits of neatness and regularity and obedience, is useful for a short time for those taken from neglect and squalor. But even for this class this training is to be relied on only as a preparation for the free, higher life of the home and family. There it is that the special individual care can train the heart to responsive, generous love, the hands to skillful work, and the head to thoughtful, varied care. Often the heart and head and hands of the child of neglect and misfortune have been almost equally undeveloped and all need equal attention to give a healthy and hopeful character."

Gradually from these considerations, "the placing-out plan" has come to be regarded as the highest development of charitable institutions for homeless and destitute children. Although this system has been practiced in other countries, somewhat in Norway, Sweden, Germany and France, in none has it been so generally adopted as in this country. If it is not peculiar to America, it is peculiarly American in its character and influence. But it is a serious thing to place a child in a home subject to the rule of that home. If it is kind and wise, it is an incalculable blessing; but if the child is taken as a farm is rented, for the most that can be got out of it for the time being, at least cost, it is a cruel and wicked thing; so this system is, like liberty, safe only with eternal vigilance."

On this theory and system our asylum has been working, and from its long years of experience, an army of men and women and children could be gathered from every section of this land, who could testify as to its wisdom and success.

REPORT OF COMMITTEE ON COUNTY INFIRMARIES.

J. W. SOUTHARD, CHAIRMAN.

We feel that we can confidently claim that the infirmaries of the State have kept pace with the progress of the other charitable institutions. While we have not realized all that we hoped for in certain lines of infirmary management, yet a degree of proficiency has been reached that is indeed gratifying.

There are in the State eighty-nine infirmaries and 8,501 inmates, maintained at a total cost of \$848,730 54, a cost of \$99.00 per capita per inmate, which compares favorably with other charitable institutions of the State. Beside those relieved in infirmaries, 100,361 were relieved outside of infirmaries at a cost of \$585,457.10. This was paid out of the infirmary fund.

The question of outside relief remains to be solved, and when it is satisfactorily done, we shall have accomplished much for economy. We are more than ever of the opinion that outside relief should be entirely in the hands of township trustees and private charities. In Union county, the township trustees furnish relief to all persons who are not to become inmates of our infirmary. We have saved to the taxpayers of Union county, since adopting this rule, from \$4,000 to \$6,000 per year. One or two other counties have adopted the same plan and have met with the same success.

It is also desirable that definite and proper provisions be made for the care of epileptic and insane, none of whom should remain in an infirmary. These are the wards of the State and should be cared for by the State. I know of but one infirmary in the State that has suitable accommodation for this class of inmates, and that is Franklin county, and such accommodation was only secured through the untiring energy of H. C. Filler, superintendent of the Franklin County Infirmary at that time.

I hope the asylums for the insane and epileptic will be what the name implies—an asylum, a refuge, a home, and not a hospital and place for medical treatment only.

I trust the infirmaries will, in the near future, be relieved of this class of people.

DISCUSSION.

Judge Follett: I most heartily endorse that report. If any one has anything to say against it, we should like to hear it. If there is any one in this house who believes in the present system, let us hear from that one.

Mr. Southard: If we are all agreed, I certainly feel happy. But I know there are infirmary officials in this house who do not agree with me; and I would like to have them express themselves.

Mr. G. W. Harbarger of Jackson: I would like to know about the townships that are unable to care for their own poor—whether that would not be a fatal objection?

Mr. Southard: We think our poor are as well cared for in Union county as anywhere in the State.

Mr. C. M. Hubbard of Cincinnati. It has always been a question in my mind whether it is feasible to give out-door relief without requiring some sort of return in labor. I do not know just what the condition is in country districts. It seems to me that in the larger cities there would be a distinct gain in the end if all out-door relief was cut off entirely. It may be that in the country that would not be practicable. If it is not practicable to cut it off entirely, it would certainly be practicable to introduce some kind of a work test. There are cases where relief ought to be given temporarily without work. But take the majority of families that come for relief, almost every one of them is able to work. A great portion of this out-door relief would be rendered unnecessary among those who are not much inclined to work, if there was a work test offered to them. On the other hand, if they were willing to work, it would be much better for them to have an opportunity to do so. It is not a question so much as to how out-door relief shall be administered, as it is a question whether it shall be administered at all.

Mr. Moore of Delaware: We have had a law for two years that gives the infirmary directors and trustees the power to put the people who are able-bodied to work in cemeteries and on the public highways. It has been done in Delaware county, and it works very nicely. I believe in out-door relief to a certain extent, carefully administered. I didn't believe in it when I first became an infirmary director. But after serving six years as a director, I am fully convinced that out-door relief is not the worst thing in the world. We have a great many poor people here. When they get sick, we take them to the infirmary and send their children to the Home, until they are able to resume the care of them.

Mr. George S. Wilson of Toledo: I would like to know from the infirmary directors present here whether they have noticed that the generation at present receiving out-door relief are not usually, or very frequently, direct descendants of a former generation who received such help; and whether they have not noticed that this can be traced back, sometimes, three or four generations; and whether this out-door relief giving does not tend to perpetuate itself by raising up a new generation of paupers. I have been in homes where I have seen little children from eight to fourteen years of age being raised where their father was raised. It is known to all, probably, that in 1879 out-door relief was entirely cut off in the cities of Brooklyn and Philadelphia. It was predicted that there would be unusual suffering; but we know that the experiments were remarkably successful, and that there was less suffering during that time than at other times. If it can be successfully done in such large centers of population, there ought to be no trouble in smaller cities and villages. And if the tendency of our present system is to perpetuate a race of paupers, we ought to be willing to take heroic measures to stop it at once.

Mr. Southard: I have been asked to explain what is meant by the term "out-door relief." It means those who are relieved outside of the infirmary. We do not relieve anybody in Union county through the infirmary board, except those who are to become inmates of the infirmary. Those that the township trustees furnish relief to, are those whom we relieve temporarily through a spell of sickness or something of that kind. The danger that underlies the whole matter is the abuse of the system.

Mr. McIntyre of Wayne County: I am in favor of abolishing the system of out-door relief giving entirely. In our county we have abolished it, and the first year we saved the tax payers of Wayne county \$10,000, and the poor were cared for more honorably and satisfactorily than ever before.

George W. Richards of Marietta: There are two sides to all questions: the legal side and the side of justice. In Washington county we spent last year over \$16,000 in caring for our poor, \$9,000 of which was spent for out-door relief. Our county lies on the border of the Ohio river, and we have sixty miles of river front. On the opposite side of the river is West Virginia. It is very easy to cross the river at this time of the year, and they come over from West Virginia; they say they would rather be helped in Ohio than in West Virginia. Last year a poor woman with a child took a boat at Chesterfield and came to Marietta, and was about the street till some one asked her where she came from and where she was going. She said "I am going to the infirmary, I am from Newport township." We sent her to the infirmary. When we found where she belonged, we ordered her to be taken back to where she came from. She objected to

going, and as the last resort when she was ready to start, she said she was exposed to the measles. That stopped us from sending her away. We have many such cases whom we have to entertain for a time. Tramps, too, come along and we have to take them in. I fear we shall never be able to do away entirely with out-door relief; at least I don't expect to live to see it. I am in favor of a plan that will restrict it as much as possible, but I think there are reasons for giving out-door relief in certain cases, and in such cases I do not know of anybody who is better able to judge when it ought to be given than the township trustees. When we come across an aged man or woman who have seen better days, and met the storms of life in their old age, it is hard to see them in the evening of life placed in a county infirmary.

Mr. Harbarger: To my mind this seems to be more a question of administration than of law, and the directors have the matter under their control. They can give as little as they wish. From the testimony of Mr. Southard and others here the plan which has been suggested can be applied; hence there is no need for changing the law. I would suggest that the infirmary directors who can apply the plan go ahead and apply it, and those who can not, let them follow the other plan and do the best they can.

Judge Follett: Do you believe in the statistics that have been reported by the Board of State Charities? No one can read those reports without becoming convinced that Ohio is becoming pauperized. The statistics show an annual increase of 10,000 paupers. The United States statistics show an increase of 80,000 paupers in the United States; but, in reality, Ohio alone has got more than that, if you get a correct record. What do you understand by the term "pauper?" The statistics of the Washington County Infirmary a few years ago showed that sixty-seven per cent. of the inmates of that home were related by blood. It is so in many counties. I find that in many counties of this State the township trustees levy a tax for the poor. An auditor told me that he did not know what was done with the money; that he never had a report of what was done with it. Before I became a member of the Board I had a recommendation for the absolute abolishment of out-door relief. I am not certain that Seth Lowe's plan in Brooklyn, which was used there and to a certain extent in other large cities, is after all in its full extent exactly right. Yet the feeling is this: It is better to abolish all out-door relief than to continue the present system. That is the unanimous opinion of every member of the Board of State Charities, and has been for several years. We won't get it for a year or two. We have the other plan recommended to us, and that is to abolish the system of out-door relief giving by the infirmary directors, and to have it done by the township trustees. There is such

a large number of persons receiving out-door relief, that their influence is plainly felt. When a man runs for office, what is the result? They say if you don't give us this relief, we will defeat you at the polls. If you want our support you must dole out the supplies to us from the public crib. I am glad that the Wayne county and the Union county men here have testified from several years experience of no relief by infirmity directors, and that it has worked well. Where is there a place in Ohio that it won't work well?

Let me give you another illustration. I will take our own county—Washington. In one end of it we have a large Democratic majority, in the other end a large Republican majority. Our county auditor has been a township trustee. He is in favor of abolishing out-door relief. When the Democratic township wants to get what it can for its poor, it says "We want our share of the public funds." Then the Republican township says: "The Democrats have their share, why can't we have our share?" It isn't a question of what they need, but to get all they can. The township trustees, on election day, issue a statement of how they have spent the public money. When this pauper element comes to vote, it will vote for those who have been most faithful to them, regardless of party. I believe that if a man does not work, he ought not to eat very much. Mr. Harbarger thinks that we have plenty of law now on the subject. The law proposes that all the infirmity directors say: "We will give no more out-door relief as infirmity directors; the township shall take care of them." I do not believe there is a county in Ohio that has not laid a poor tax by the township trustees; and they will tell you that they don't know what has become of it. Our secretary, Mr. Byers, has tried in vain to get a true report as to how much has actually been paid by the township trustees for this work. Ohio is in a bad condition. She is a benevolent State, but why pauperize her people? We have worked with the Legislature till we have absolutely come to the point where we think it is no use to spend so much ink in publishing it. Nothing is ever done by the Board of State Charities that has not the sanction of every member of that Board. One member of the Board can put a stop to anything that is proposed. Let us, as lovers of our State and as patriots, honestly and fairly speak in reference to the proposition which we consider of such vital importance to the best interests of Ohio.

Mr. Baumbach of Lucas County: I differ from the gentleman who has spoken in regard to stopping out-door relief. Suppose a man breaks his leg. He has a family of five or six children. Will you take him to the infirmity and put his children in the Children's Home? Or will you give him \$5 or \$6 a week till he gets better and able to support his family?

Is it the best thing to separate a family, or is it better to give them \$10 or \$15 worth of provisions? You say that the township trustees are the proper persons to give out-door relief. We have the same thing in Lucas county, but it is our duty to investigate.

Judge Follett: I didn't say abolish *all* out-door relief. There may be cases for out-door relief. The question is, who shall administer it? The law provides that the trustees shall investigate. Then why turn the case over to the county instead of having it kept in your township? Why remove the payment of it farther away from home? Why pass the applicants from those who know them, to those who do not know them? Why shouldn't we abolish that law?

WHO ARE ENTITLED TO ADMISSION TO COUNTY INFIRMARIES?

BY G. W. HARBARGER.

This is the question the committee expects me to answer, and I shall try to do so in as practical a way, and as briefly as possible.

With reference to the admission of persons to the State legislature and to the national congress, the law is clear and definite. So, also, with reference to admission to the jail, work house and State prison.

But when it comes to the admission of persons to county infirmaries, the law is not so explicit, and admission depends solely upon the opinion of the trustees and superintendent, as to whether the applicant "is in a *condition* requiring public relief."—It is a *condition*, then, that confronts us.

The chief question to determine is, does the person require, or as the statute puts it, is the person in a *condition* requiring public relief?

What is that condition?

If, to be in a condition requiring public relief, one must be in "needy circumstances" only, it would be impossible to provide for all who might apply.

In defining this phrase, the statute says: The term "needy circumstances," when applied to a person without a family, means one whose estate, after the payment of his debts, and excluding from the estimate such part of his estate as is exempt from execution, is worth less in cash than five hundred dollars; and the same words when applied to a person having a family, means one whose estate, estimated as aforesaid, is worth less in cash after the payment of his debts, and the support of his family for one year, than one thousand dollars; provided, that when the words are applied to a married woman, her estate, and that of her husband, shall be estimated as aforesaid, and the *amount* shall determine the question whether she be in "needy circumstances" or not.

You will observe that the application of this rule to determine the question of admission would place the names of a majority of the people of the State upon the pauper roll. It is evident, therefore, that one may be in "needy circumstances," and still not be in a condition requiring public relief.

My opinion is that those who are destitute, those who do not possess the necessities of life, and have no means of obtaining them, are in a condition requiring public relief, and are proper subjects for admission to the infirmary.

Destitution is the key that opens the door of the poor house, and the destitute only, are entitled to enter.

From this class it is our privilege to select such as are not otherwise provided for by the county or State.

Destitute children are provided for in county homes, and no child should be placed in the infirmary. The law excludes children of sound mind and body, but should go further and exclude all.

Destitute soldiers of the republic should be excluded, because they deserve a better fate, and are provided for at the State home near Sandusky, and the national home near Dayton. They have not been left entirely destitute, but have the means thus to obtain the necessaries of life.

Destitute adult idiots are wards of the State, but no provision has yet been made for them. Let us hope that the State will take charge of them, as the constitution requires.

Destitute epileptics are intended to be provided for in the State Hospital at Gallipolis, but so far, according to the latest published report, less than one hundred have been taken from the infirmaries of the State, and placed in that institution. To be more specific, the number remaining in the county infirmaries, September 1, 1894, was fifty-seven less than on the same day in 1893. In other words, the number of epileptics in the infirmaries was reduced from 486 to 429, during the first year of the hospital's operation. At this rate how many years will pass before all are taken?

Could it have wronged the public, in any way, to have taken those in the infirmaries first and let those who were supporting themselves wait until room could be provided for them? To which one of these two classes do the "most necessitous cases" belong?

But I am wandering from the subject. To return then, I will conclude by saying that the epileptics now in the infirmaries should be removed at once, and none should be admitted hereafter.

Destitute lunatics are also wards of the State, and for that reason, if no other existed, they should not be admitted to the infirmaries. Under the laws of the State, all classes of insane, except those of homicidal or suicidal tendencies, can be sent to the infirmaries. But let all the laws which provide for placing them in the infirmaries, be repealed and let the space these sections occupy, be left blank.

Let the counties make no provision whatever for their care, but let the State fulfill its obligations.

In conclusion, then, my answer to the question is: All destitute persons except children, soldiers, idiots, epileptics and lunatics are entitled to admission to our county infirmaries.

FRIENDLY VISITING.

BY C. M. HUBBARD.

Friendly visiting is the most valuable feature of the modern charity organization society. Without it the chief end and aim for which the society exists would be defeated.

To be a friendly visitor is to endeavor to share your life with your less fortunate fellowmen; to give to some one who needs it the very best there is in you; to bring such influences to bear upon a fellow being by means of loving, sympathetic friendship that he will be made stronger and better.

Our characters are made up very largely of two factors, heredity and environment. Heredity is but dimly understood as yet, but the latest investigations show that of the

two factors it is much the less important. It was once believed that acquired characteristics were transmitted to the offspring, but Prof. Weismann, the great authority upon this subject, says that it is not true; that much of what popularly has been attributed to heredity is really the result of environment. Inherited tendencies may be repressed and retarded, and may for a time disappear; but there is always a possibility of their reappearance later on, just as a piece of water soaked driftwood in a stream may rise to the surface, then disappear, then rise again. It may disappear for a long time, but there is always the possibility of its coming to the top again somewhere further down the stream. Every human being possesses the germs of all the good and all the evil that ever have been or ever will be manifested by mankind. We are but links in an endless chain extending through the ages. The investigations of scientific men have demonstrated, however, that an attribute common to men may, by disuse, become dormant. A muscle that is never exercised loses its power of motion, and becomes rudimentary. A power that has thus disappeared may, however, through the principle of reversion to an antecedent type, come to the surface once more, but as years go on the probability of its doing so is reduced to a minimum. Thus while environment may never totally destroy any of the contents of heredity, it may, after many generations, render some of them so inoperative that they become practically extinct just as an old law may become a dead letter, although it remains unrepealed upon the statute books.

Environment, technically considered, includes all the influences that act upon the human character from without. It is something more than the mere physical conditions. It means the home life, the associates, the employment, the education, the recreation, the ideals. It includes the subtle but most powerful force that is ever made to influence character viz. friendship. The child's nature is so pliable and so susceptible to impressions, and capable of being moulded and formed into such an infinite variety of shapes, and the forces that play upon it through its environment are so powerful, so numerous, and so persistent, that the final character can be said to depend but very little upon the inherited qualities, but almost altogether upon the nature and force of the influences that are instrumental in shaping it during the earlier formative periods. If these influences are all good, the chances are that the child will become a useful and respected member of society. If they are all bad, its case is hopeless. Huxley has said that he would rather be born on the South Sea Islands, and grow up a savage, than to be born and reared among the demoralizing influences of the slums of a great city like London. He felt that the chances for the development of manly principles would be infinitely better among the savages.

On the other hand the statistics of children's homes show that the children of the slums, with dissipated and dissolute parents, from the depths of degradation and poverty, when placed out in good homes, produce as large a percentage of refined, respectable men and women as those taken from families of average intelligence and character. Herein lies one of the grandest opportunities of the friendly visitor. He has the power to influence the child nature through its environment, for he forms a part of its environment.

The confidence of children is comparatively easy to gain, and they are quick to magnify into an ideal any one whom they love. The little boy that Whitcomb Riley described exhibited the universal character of children, when he said that he wanted to grow up to be a "raggedy, raggedy man." The secret of the desire was that the raggedy man was a friend to the boy and had gained his confidence. And oh how much there is for the friendly visitor to do for child life among the vicious poor! Accustomed to dirt and disorder, and drunkenness and vice; with brick and stone walls about them, and brick and stone pavement beneath their feet, is it any wonder that they grow up with stony hearts and consciences within them? Poor, ignorant, helpless little ones, with homes unworthy of the name, and with fathers and mothers worse than none, how our hearts go out to them in pity and in love! How much they are in need of friends, and loving words, and kind caresses, and encouragement, and direction, and development!

As a boy or girl approaches manhood and womanhood, the power for good that may

be exerted by a good, broad-minded, confidential friend can hardly be over estimated. In finding work, in choosing associates, in learning a trade, in all that goes to make life a success, the friendly visitor has an opportunity to confer an everlasting benefit, and to turn into channels of usefulness, lives that might otherwise be worse than failures.

But the work of the visitor does not end with the children. That presents the most hopeful phase perhaps, but there is another mission all the more praiseworthy because it has fewer elements of encouragement in it. I refer to the work of the friendly visitor among men and women. These men and women, if they had been taken while yet they were children, might have been able to throw off their evil ways and have developed commendable traits of character. But they were not taken in time, they must go limping and halting all the way through life. They are perpetually falling behind.

The purpose of the friendly visitor is to supply their deficiencies. He must be eyes to the blind, ears to the deaf, and feet to the lame. If a man lacks courage, the friendly visitor must strengthen and cheer him. If he has no business tact, he must be advised and directed. If a poor woman has no taste, no constructive sense of the beautiful, the friendly visitor must be full of kindly suggestions in this direction.

It must be remembered, too, that the friendly visitor comes in contact with men and women at a time and under circumstances that are most favorable for creating deep and lasting impressions upon their lives. A man's character hardens as he grows older, but under the influence of a great distress it becomes as iron in the fire, and is capable of receiving new forms and new impulses. Now it must be true that it is a crisis in a man's life when he is compelled to ask relief. If a good, strong, warm-hearted man comes to him in a period like this to cheer and encourage and sympathize, what influence for good he can exert! He may set in motion in the man's soul a series of forces that will be a source of strength and happiness to him as long as he lives.

Who will make good friendly visitors?

Perhaps the grandest opportunity in this direction comes to women. It is certain that they make up the great body of those who are engaged in the work. This may be accounted for partly by the fact that they have more leisure, and partly that they are more sympathetic and readier to respond to appeals made upon their philanthropic nature. A woman possesses rare qualifications for this work. With her quick insight into character, her power to gain the love and confidence of children, her knowledge of the household economies which gives her a key to the heart of the wife and mother, her taste in suggesting those things that will add to the beauty and attractiveness of the home, all these mark her as being especially fitted to become the good angel of some despondent, despairing and disorganized family.

When people fully realize the possibilities and responsibilities of being a friend to some poor family, they are sometimes inclined to shrink from the undertaking. When we realize that the faults that we see in our less fortunate brothers are only slight exaggerations of those we possess, we fear to try to help them, lest it prove a case of the blind leading the blind. Now it may be true that if the blind should lead the blind, they might both fall into the ditch; but we have heard the story of the blind man and the cripple; how the blind man took the cripple upon his shoulders and thus became feet to him, while the cripple became eyes for the blind man and told him which way to go. The friendly visitor should be suited to the family as far as possible. There should be some one to supervise in this matter—some one whose duty it is to bring to a poor family, as a friend, that man or woman best qualified to supply their moral or intellectual deficiency.

But it should be no real bar to your work as a friendly visitor that you feel deficient in those qualities so much needed by the man or woman you are trying to help. He may need encouragement, and you may feel yourself to be faint-hearted; he may have poor business management, and your own failures may make you think that you have but little to offer him in that line; or it may be that you are a visitor to his wife, and she lacks taste and discernment, and you yourself may be unable to match colors or hang a picture. But in spite of all these defects in your own character, you may be

better equipped than your poor friend. You may at least be able to frame some good precepts which you can follow too, and in aiding others enrich your own character. One learns most by teaching others, and in the work of charity the gain is not all on one side.

The attitude of the friendly visitors should not be that of a superior, or a patron, or an alms giver. It should be simply and purely that of a friend. To introduce one's self in the proper way is not always an easy matter. It is desirable that there should not appear to be any studied co-operation between the visitor and the charity organization. You can not be a real friend to a family who depend upon you for gifts of food and clothing. Their attitude toward you must in that case become that of the ward heeler or small politician toward his "boss." They will simply work for the spoils.

A woman complained that application for relief was made at the central office of the Associated Charities, and that beyond sending an agent out to the home to make an investigation, nothing had been done; and if it had not been for kind Mrs. M. who happened in and helped the husband find work, she would have starved. In this case the friendly visitor simply did not announce that she had been sent by the charities.

This suggests some of the methods employed. Go and get some of the members to do a little work. If you have no work for them yourself, perhaps you can find a neighbor who has. Manufacture something for them to do, if necessary. If some one is sick, go to see how he is getting along. It does not pauperize a family to give them your sympathy, nor, under certain conditions to give them food and money. If there is no one sick, perhaps you can suddenly become interested in a library scheme, and you can call to see if the family would like to become members. Or there may be a boys' club or a mothers' meeting or an outing. If possible, make the approach in the way that will compliment them. Did you ever stop to think that you compliment a man by offering to give him something that will improve his mind or strengthen his character? While to offer him material things is an insult. So when you go to a poor family take them something complimentary, and when once within the circle, when once the bonds of friendship have been established, the material needs may be supplied in a way that will not degrade them.

Perhaps there is nothing of greater value and importance to the work to the friendly visitor than the coming together of those interested in the poor for consultation. Such a gathering is called a conference of friendly visitors. They should appoint one of their number to keep the record of the families. This will prevent duplication, and will enable more needs to be met wisely, for it will broaden the field of opportunities, and may stimulate a friendly rivalry among the workers themselves. Such an arrangement would constitute an Associated Charities in miniature. It would have practically all the advantages, and but few of the disadvantages, of a larger and more pretentious organization.

In the larger cities there must be several conferences, each one covering a certain district, and each one reporting to the central office the families assigned to them. At these conferences helpful suggestions are received, and plans are devised for aiding the poor in the way that will be best calculated to preserve and promote independence and manly character.

In conclusion:

Friendly visiting is the realization of the highest ideals of philanthropy. It affords the glorious opportunity of overcoming the weakness and deficiencies of the hereditary nature by introducing into the environment of men the most potent force that was ever made to bear upon character, the force of loving, sympathetic friendship. Love and sympathy, these are the indispensable qualities. He who has the welfare of his fellow beings at heart; he who sympathizes with the unfortunate and seeks to alleviate their distress; he who has compassion for those who have gone astray and endeavors to turn them back to paths of rectitude; he who has a care for poor, struggling, discouraged men and women, and would lend them a helping hand, and bid them be brave; he who recognizes the grand principles of universal brotherhood and is willing

to answer in the affirmative the question "Am I my brother's keeper?" He has in his heart of hearts that which will make him beloved and trusted among men, and a fit guide to lead them to a higher and better life.

THE RELATION OF CHARITY ORGANIZATION TO RELIEF GIVING.

GEORGE S. WILSON.

In the subject assigned to me, "the relation of charity organization to relief giving," I take it that the term "relief giving" is meant to refer especially to what is commonly called out-door relief, or the relief of the poor in their homes, as distinguished from relief in the form of institutional care or treatment.

The work of the charity organization society is usually a somewhat simple and well defined one in the cases of those needing institutional care. In these cases, our duty as an organization practically ends when the persons have been placed in the proper institutions.

We have a much more complicated subject to deal with, however, when we come to consider the duty of the charity organization society in relation to those receiving material relief in their own homes.

One of the first questions which naturally arise in this connection is: Shall the charity organization society itself be a relief-giving agency?

This is a much mooted question. Many experienced charity organization workers would answer by a very decided negative, yet a very large number of the charity organization societies of the county have relief funds. Relief giving, however, should not be made a prominent feature of the work of the charity organization society, and there are very strong objections to making it a feature at all. In the first place if the charity organization society is a relief-giving society it is liable to give people the impression that it is only one of many similar societies. In this way they may be led to look upon it as another competitor in the field of relief work and fail to grasp its much more important work of bringing into harmony and co-operation the existing relief agencies, as well as its much higher works above and beyond the question of relief giving altogether. In so far as the charity organization society dispenses relief, just so far is it liable to lead people to mistake its real functions.

Again, if the society dispenses relief, it is liable to be criticised for its extravagance in administration. How often we hear a complaint somewhat to the effect: "Well, we subscribe one dollar to aid the poor and you spend about eighty cents for administration purposes and only about twenty cents reaches the poor person." Such charges as this are manifestly unfair to the charity organization society, and yet it is difficult to meet them if we make the relief giving a prominent feature of our work. If we give no relief whatever, then people can not raise the objection that too much of the money subscribed to aid the poor is consumed before it reaches them, for we are not in the work of distributing alms, and people, when they give their money, know that it is not to be distributed among the poor. As Prof. Warner says: "If asked how much is spent for purposes of administration, the answer is 'all,' and this has a good tonic effect upon both the questioner and the representative of the society. The former begins to see that helpfulness means more than alms giving; and the latter realizes that if he is going to win the support of the public for his work, that work must be really and demonstrably useful." Unfortunately relief giving and charity are so nearly synonymous terms in the mind of so many people, that if we give relief at all, people are liable to think that is our principal work. Whereas if we do not give relief, people will understand that we must exist for something else, and they may be led to see the higher ends which our societies should

have in view. No doubt it will often be very difficult to get contributions for a charitable organization that does not dispense material aid of any kind, and it requires a good deal of hard work to educate the people to the advantages of such an organization. But, however difficult, this is the work that needs to be done. People must be brought to see that charity is not simply alms giving, that indeed the problem of poverty after all is not solely a material one, but very largely a spiritual one.

Better for the society to struggle with a smaller income for a time, and keep up its educational work, than yield to the demand for relief giving in order to increase its revenue.

The system of relief giving, if once established, is likely not only to occupy too prominent a place in the mind of the public, but it is liable also to assume too great proportion, in our own estimation, of the work of the society. We are liable to lay too much stress upon the fact that a certain number of persons were given relief, and make this fact more prominent than other features of the work, which, though much more important, yet their result can not be so easily estimated, or stated in tabular form, in an annual report. The principle of relief giving, once admitted, is a dangerous one for charity organization societies. Mr. Kellogg thinks that this was the principal reason for the failure of the "Societies for the Improvement of the Condition of the Poor," which were established in so many cities throughout the United States about the middle of the century. The objects sought to be obtained by these societies were very similar to those sought by the modern charity organization society, but these societies were dispensers of material aid, and, says Mr. Kellogg, "this function submerged all others and they sank into the sea of alms giving." This result our charity organization societies must carefully guard against.

I suppose most societies have at least some form of our emergency relief fund, which can be used for temporary relief in urgent cases until such times as the person in need can be brought to the notice of the proper organization or individual. I can see no serious objection to such a relief fund if its use is carefully guarded. It is often found necessary to furnish a temporary relief in order to prevent suffering in an urgent case that has just been brought to our notice. People like to feel assured that if they report such a case to us that the necessary relief will be furnished promptly and that the family be not compelled to suffer until a certain amount of red-tape proceedings have been gone through with. A very small fund, however, would be sufficient for this purpose. Possibly the best way to relief such cases would be through what is known in many societies as the "golden-book" system. Contributors to the "golden-book" fund either hold their contributions until some needy person is brought to their notice, or they may allow them to be used at the discretion of the society. In the latter case these contributions might be used to relieve these cases of emergency. Societies having this "golden-book" system do not usually, on this account, consider themselves relief-giving societies, as the idea is rather to bring the donor and the recipient together, and consider the relief as furnished by the original contributor directly to the person in need.

Professor Warner, who has had a very wide experience in the administration work of charity organization societies, and who has given this subject the most careful consideration, speaks as follows in his recently published book on American charities: "The author's personal experience in the administrative work of a charity organization society has convinced him, somewhat to his own surprise, that such a society ought never to have a relief fund. Such a fund at once saps the energy and ingenuity of agents and visitors in treating cases and securing co-operation. It also makes it more difficult for them to obtain co-operation, even if they try equally hard." This is strong testimony from such a source as certainly makes it worthy of our most careful consideration.

But if the charity organization society is not to be, or at least not to any very great extent, a relief-giving society itself, what then shall be its relation to relief giving?

Briefly stated, its object should be to bring about a proper co-operation of all relief-giving agencies, and to enable them so far as possible to distribute relief in such a way as to accomplish the greatest good.

This it must do by its system of thorough investigation, and its central registration bureau, where should be kept on file not only the result of investigation, but a record of all relief-givers by the various co-operating societies. To do this, the society must have frequent and regular reports from the various relief-giving agencies. If these reports are furnished, they can be compared, and duplication of relief can be prevented. Unless we can get the different organizations to furnish these reports, and to use the records on file at the central office and act upon the knowledge furnished as the result of most careful investigation, it is almost impossible to bring about proper co-operation in relief giving. To bring about such co-operation is certainly one of the most important functions of our organization, but at the same time it is one of the most difficult to carry into effect. So many organizations want to do their own charity work; as they say "I do not need the advice or assistance of outside agencies." Then some good-hearted individuals are opposed to the system, and will even quote scripture against us saying "let not thy left hand know what thy right hand doeth." Then there is often difficulty in obtaining proper reports from the infirmary department where the system of public outdoor relief is in use. Again there are many people who, while they seem willing to co-operate, yet are careless about furnishing information, because they think that if they give relief then the work is done, and they can't see that it helps matters much to report to our organization. But we must labor earnestly to overcome all these obstacles, for there can be no adequate system of co-operation in relief giving in a community unless all the different relief agencies can be brought to use one central system of registration.

Beyond the relief-giving necessary in ordinary times, we have to consider the special relief systems often found necessary in times of unusual industrial depression.

At such times large relief funds are usually contributed by the citizens for the relief of the unemployed. What is the duty of the charity organization society in regard to the distribution of these funds? Should the funds be turned over to the society to be distributed through its agency? Or should such fund be held and disbursed by a committee of the citizens? It seems to me it is better always for such funds to be handled by a committee outside the charity organization society. But at the same time we should always try to have them disbursed on principles approved by our organization. We should do the investigating in each case, and keep a registry of all relief given. In this way we may bring the citizens into closer touch with our work, and lead people to see how thorough our system is. It would be a revelation to some such men as might be appointed by the mayor or citizens to handle such funds, to bring them into such close contact with our work, and let them see how exhaustive is our system of investigation. When the citizens learn how complete is our knowledge of the cases they have to deal with, they will generally be willing to accept the results of our investigations and act on our recommendation in disbursing relief. Such large relief funds should never be distributed without a careful use of our bureau of registration, for all sorts of worthless people are ready to take advantage of the special circumstances existing at such times. Then if the money is held and disbursed by a committee outside of our organization, and the work of investigation and registration is done by our society, all the money subscribed for the purpose of relieving the unemployed can be so used, and practically none of it will be required for administrative purposes.

People can not then say that a large part of their money never reached those for whom it was intended. Keeping these funds in the hands of those outside of our society, and disbursing them in the manner indicated, obviates the necessity of our assuming relief-giving functions, while it demonstrates very clearly how well we are adapted to meet any emergency that may arise.

Let our object in relation to relief-giving be, not so much to furnish relief ourselves, as to see that proper relief is furnished. We may not be able to reach our ideal in this respect, but let us always keep it in mind and work toward it.

CO-OPERATION OF PUBLIC AND PRIVATE RELIEF.

MRS. B. F. SLUSHER.

The world has always taken care of its poor. Time was young when the "still small voice," following the thunderings and earthquakes of Sinai declared in specific terms, "When thou cuttest down thine harvests in thy field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow—when thou beatest thine olive tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow." Thus we have the seal of Divine approval and the sentiment has been transmitted and handed down through written and unwritten laws and has been woven into the warp and woof of civilization like a scarlet thread, for more than 4,000 years.

The fathers had the correct idea of providing and administering relief. Their plan was in closer touch with the hearts of the people than the more mechanical methods of later legislation. It would be interesting to trace the history and development, or rather evolution of methods of taking care of the poor and unfortunate. The limits and purpose of this paper forbid anything but a brief reference. Before the Norman conquest there are found traces of laws recognizing the responsibility of householders and landowners to the landless and dependant subjects.

Later, specific laws were enacted making provision for these classes. The design of these laws was to furnish labor to persons able to work and to settle "aged poor and impotent people" in localities where they had been born or had dwelt for a certain number of years. It was enacted that the officers of cities, shires, towns and parishes should most charitably receive the unfortunates and keep them by way of voluntary and charitable alms in such way as none of the poor people should be compelled to go begging; and heavy penalties were imposed for failures to comply with the requirements of the laws in this regard. This was before the days of raising funds by certain rates of taxation and long prior to the imposition of specific duties upon officials looking to the care and protection of the poor and helpless. It was public relief, but it appealed directly and personally to those who were most able to give, and had in it more distinctly the idea upon which all true charity is based. It appealed to the manhood and womanhood of men and women, and nurtured and preserved those graces in the objects of their bounty. This thought should be the central figure in any treatment of this subject.

It is not the purpose of this paper to sweepingly criticise nor condemn existing conditions or systems. It is its duty to say they were founded in just and humane conceptions; but it is a duty equally imperative to recognize faults and failures and suggest improvements. Public relief, as provided for and administered in Ohio, often falls short of the correct aim. There is a strong tendency to its growing mechanical. Looking after the unfortunate becomes a kind of profession. "More's the pity" political mountebanks not infrequently ride into position or power through the doors which poverty and sometimes crime open to them. Infirmary directors, township trustees and overseers of the poor are political officers. Paupers have votes. The distribution of public bounty so easily degenerates into bids for support at the polls. It becomes no longer the honest and unselfish administration of stewardship. The public poor fund is not treated as a public trust. The town wood or coal yard only represents so many supporters at the spring election, and the orders for table supplies correspond to a like number of cross marks on the Australian ballot, opposite the name of the *kind-hearted* candidate for re-election. It is painful to speak of these matters in this strain, but it is presenting a picture more or less familiar in every township and county in Ohio.

Here is where private and associated charities bring great good to this country. Disinterested and unselfish men and women—more women than men—having the love of God and man in their motives, have organized themselves into associations in which no sectional, sectarian or partisan elements are allowed to enter. On their banners are inscribed three words, "visitation, investigation, registration."

These kind angels of mercy go into the hovels of the poor, and do not shrink from the haunts of vice, if duty calls. They labor not for votes, nor personal advantage, nor emolument. While they search out the truly needy, and supply from the hand of loving charity the wants of the body, they also labor to restore lost or decaying manhood and womanhood, and protect helpless and innocent childhood. By their organized efforts and discriminating methods, imposition is almost an impossibility, and no worthy case is allowed to suffer. These good people sometimes meet with opposition from official boards—township trustees, infirmiry directors, and overseers of the poor.

This is not altogether to be unexpected under existing conditions. Great evils, as already indicated, have sprung up and attached themselves to our present system. These two forces, represented by official boards and charitable associations, should be allied by the closest ties.

They should work hand in hand to accomplish the same purpose. In some places they do, and the most gratifying results have been reached. In Sidney, the trustees of the township are made members of the executive committee of the associated charities. During the last two winters this arrangement has been carried out and has worked most successfully and satisfactorily. The trustees have attended nearly all the meetings of the committee and each reports to the other and supplements each other's duties. Many cases are reported to the trustees where it is impossible by reason of legal obstructions, or otherwise, for them to act. Then the committee takes up the work and through a suitable visitor promptly meets all the requirements of the case.

So with the infirmiry directors, soldiers' relief and other agencies, the Associated Charities and they are on the friendliest of terms and co-operate with and understand each other thoroughly. I have referred to Sidney because of greater familiarity with its plans and knowledge of its accomplishments. What has been done there can and ought to be done in every city and borough in the State; only much more successfully and perfectly. History and experience teach us, that in the evolution of methods for providing relief, Ohio has not reached the absolutely complete system. To be affirmatively specific, "public relief," as provided for in this State, unmodified and unassisted by organized and voluntary charities, is little less than the creation of pauperism and the degradation of manhood and womanhood. The ideal system will place public relief and public funds for that purpose wholly in the hands of some such organization or body as is represented in the Associated Charities, to be by them distributed and administered entirely independent of sectarian or partisan influences.

DISCUSSION.

Gen. Brinkerhoff: I want to say a word in regard to Mr. Wilson's paper. I have never heard this subject more fully or more intelligently discussed. All the papers that have been presented at this conference have been most admirable. The presentation of the Associated Charities' work has been mostly in reference to large cities like Cincinnati and Cleveland and Toledo. We don't want the people in the smaller towns to become discouraged and think that Charity Organization Societies can not be made practicable in their places. The principle is just as applicable to one, as to the other, only the methods must be different. In the smaller cities this work has to be done by voluntary workers. In the re-

port of the Dayton Conference you will find how this organization has been carried on in Mansfield. If any of you wish to start a society—and you ought to do so—if you will write to me I will send you our constitution and by-laws in printed form. We work intelligently; we do not pauperize anybody. We have our friendly visitors. I have been chairman of that committee for years. I get my friendly visitors in this way: I go into a church prayer meeting and say “I want one of you for a friendly visitor; I will promise you that I will only assign one family to you.” It is no trouble to get these friendly visitors.

Hon. Charles Parrott of Columbus: I don't think there is much diversity of opinion in this conference in regard to the desirability of the establishment of Associated Charities. The Board of State Charities think that one of the paramount questions of interest to the citizens of the State of Ohio is the distribution of the outdoor relief fund to the poor. There is no body of men who will have greater influence in the establishment of a proper system of distribution of that fund than the infirmiry directors of the State. Therefore, this subject should be thoroughly discussed in this Conference, and if there are any here who are opposed to the system which has been so urgently recommended by the Board of State Charities, and which is practiced in many counties—the system of having this fund distributed by the township trustees instead of the infirmiry directors, we should like to hear from them now. When the subject of abolishing out-door relief is mentioned, many get the impression that the poor and destitute who are not in our infirmaries are going to be permitted to starve and to freeze. Such is not the idea at all, every one knows that it is utterly impossible to put all the destitute in our county infirmaries. There is not capacity for one tenth of them. In Franklin county last year there was out-door relief administered to 2,500 families. In addition to that there were others, so that the out-door relief amounted to 20,000 persons in Franklin county. The question is how can they most properly and economically be cared for when they are relieved?

Mr. Richards: In Marietta in 1884 we had a flood that went over the tops of our houses. On the heels of that flood the Associated Charities Organization was started there. I became a member of it then, and I am so counted yet. We have a chairman and a vice chairman for each ward. We have a lady visitor for each ward. Upon application for help the lady visitor is notified, and she visits the family and finds out their needs. We have a store where we gather in second-hand clothing which is donated to us. These are made over. At Thanksgiving time we took a public collection for the benefit of the Associated Charities. My friend Judge Follett was once connected with the Board and knows something of the work. We have been connected with the Associated

Charities in this way for ten years and have done much good in various ways.

Gen. Brinkerhoff: Do you keep a registration book?

Mr. Richards: Yes.

Rev. Mr. Hopkins: One of the speakers here has touched a point which I hope will be brought out in this convention, and that is, the best way of helping the poor to help themselves, making an opportunity for them by which they can help themselves, the unemployed now are generally told to move on. We have in Toledo what is called a Labor Exchange, invented by a man in Independence, Missouri. He visited Germany, France and England, and studied the systems of co-operation there. In Germany they have banks; in France, factories, and in England, stores, that have done well on the principle of co-operation. In this Labor Exchange plan are embodied all the good points of these different systems. There have been sixty-five societies organized under it. In this exchange system the clergy, the business men, the laboring men and the unemployed men and women get together and plan how to put these unemployed to work. A man comes along, for instance, who is a sailor out of work. He can make door mats. We invest \$2 in rope, and set him to work making door mats till he can get a better job. Another man can make washing machines. We buy \$5 worth of lumber and rent a room and start him to making washing machines. Another man can make clothes horses that will sell for \$1 a piece. We start him to work, and keep another man busy selling them. Now we have a co-operative laundry in which are employed more than a dozen people. The Exchange pledges itself never to run in debt, never to incumber its corporate property with mortgages and never to allow any one to take the profit on anybody's else work. The system also provides that a man gets all the net profit out of a store which he puts into it. It contemplates stores and factories and farms and jobbing establishments all under one management, conducted on the co-operative plan. It is thought to be the coming method of doing the business of the country, and the way out of our discontent. In connection with this system we have evening schools which meet four nights in the week, where three young gentlemen teach voluntarily some forty boys, about six of whom are over sixteen years of age and unable to read, but who are studious and anxious to get an education.

Mr. H. H. Thrall, of Xenia: Can an infirmity director give outside relief to an ex-soldier? An ex-soldier moved to our town who was given temporary relief, and in a week later word was received that he was an ex-soldier and that the infirmity could not give outside relief to ex-soldiers; and that bill is still unpaid. The township trustees furnished

the relief and reported it to the county, and the county refused to pay it because he was an ex-soldier.

Mr. Harbarger: An infirmiry director can not give anybody relief. The township trustees are the only ones who can do that. Did the infirmiry director properly certify the bill to the other county?

Mr. Thrall: Yes. They refused to pay it on the ground of his being an ex-soldier.

Judge Follett: You can collect every cent of it. Ask them to point out that law.

Mr. Gerwig, of Stark County: One phase of this question has not been touched, and that is in regard to persons concerning whom there is no doubt that they should be relieved, but who refuse positively to go to the infirmiry. We have two such cases. The infirmiry directors and township trustees decided they should go to the infirmiry, but they refused to go. Is there no authority to compel them?

Mr. Southard: Stop your relief.

Mr. Gerwig: And let them starve?

Mr. Southard: Yes, certainly. You have no right to compel them to go to the infirmiry.

Mr. Currie: Another question. When the township trustees certify a person to the infirmiry, and the superintendent knows that he is not a proper person to be admitted, has he a right to refuse to admit that person?

Mr. Harbarger: Yes. The law says that if the superintendent is satisfied that a person requires relief, he shall do thus and so.

Judge Follett: Ask the prosecuting attorney of your county.

Mr. Cooper: The law provides that one or more infirmiry directors shall certify, and have them admitted to the infirmiry.

Mr. McIntyre: The question is whether a superintendent has the right to refuse admission to an applicant after the paper has been properly signed by the infirmiry directors. We had a case of that kind sent to us by the marshall of the city. Through respect for the marshal I received him and brought him into the house and told him that I didn't have any use for his class, and that the door was open and I wanted him to use it immediately. The next day the same person was sent in with a paper signed by the infirmiry directors, and I refused him again and sent him out, and the court sustained me. The court held that he was not a fit subject.

Mr. Harbarger: Did you determine as to whether he required relief and was in condition to require it?

Mr. McIntyre: Yes. I was satisfied he didn't require relief.

THURSDAY—EVENING SESSION, IN GRAY CHAPEL.

REPORT OF COMMITTEE ON INSANE AND EPILEPTICS.

BY DR. H. A. TOBEY.

I feel it a great honor to be called upon to address this assemblage; for there is no class of people whom I respect so much as those who are interested in ameliorating and relieving the condition of their more unfortunate fellow beings and only wish I felt more nearly equal to the occasion.

Notwithstanding the common belief in the free moral agency of man, I am of the opinion that this doctrine, as most others, may be carried to an extent where there may be some exceptions.

Your worthy secretary, Mr. Joseph P. Byers, wrote me tendering me the honor of making a report to this meeting of the Conference of State Charities upon the Insane and Epileptics of Ohio, but before receiving my answer, sent me a copy of the program with my name printed upon it in big plain letters. Therefore he is responsible for whatever infliction may be imposed upon you; for though I will do the best I can, I shall not be able to do as well, perhaps, as I had hoped to, because, like many others, I am sometimes allured by the enchantment of procrastination, and therefore put off collecting material for such a paper as I had desired to present until it was too late. Statistics, however, are everybody's property; deductions drawn from them are often erroneous, and addresses too full of them are frequently monotonous. Rather than leave the place vacant on the program, I have ventured, hastily, to prepare a short *desultory* paper, setting forth some personal beliefs and opinions in regard to the care of the insane, and our obligations as citizens and fellow-beings to them.

Probably in no department of charitable work has there been more substantial and beneficial advancement within the past few years, than in the care and treatment of the insane. Even within my brief recollection, the morale of the asylums for the insane, not only in this State, but in others, has very materially changed. "Old things are passing away, and all things are becoming new." The chains, the anklets, the muffs, the cuffs, the straight-jackets, the cribs, the dark cells, and continued solitary confinement, have practically become things of the past in all well regulated places where insane people are kept, and patience, kindness, sympathy and persuasion, and right—not might, have become the controlling factors, and, as a result, the specimens of the typical maniac, as formerly seen, have become almost as rare in asylums as are the buffalo on the plains of the far West.

Ohio, in this great reform, as in many other important movements, has been foremost, and has done more to bring about this happy condition, perhaps, than any other state in the Union.

Dr. Richard Gundry, who spent twenty-three years of the best of his life in the asylums of Ohio and shaped their character, and who was driven out of the State by the baneful influence of partisan politics, was the first man in America to advocate and practice the abolishment of mechanical restraints, and the severe methods at that time in vogue in asylums for the insane. He was equal to, or more than the peer of any of his contemporaries, and the logic of his arguments could not be refuted, or the results of his treatment controverted. Yet he suffered the severe criticisms and almost ostracism of many of his most influential confrères. But the seed sown by this great, good and brave man has borne fruit, until there is hardly an asylum in the Nation where you will not find a considerable number of the patients who enjoy the liberties of the grounds, and a larger number who are privileged to engage in useful employment. And the number, too, who are kept in restraint by mechanical devices, form a small per cent. of the household.

Although Dr. Gundry long since left Ohio, and later quit his work on earth, yet his shadow still lingers, for his principles and precepts were inculcated into the minds and hearts of others, and other hands took up the work he laid down, and have developed it to an extent beyond his fondest expectations.

It may be a digression, yet I would violate the bonds of friendship and be recreant to my trust on this occasion, if in this connection I did not mention the name of another, that you are all probably more familiar with than that of Dr. Gundry. One who never, directly, had charge of the insane, but whose heart and soul and energies were always with the oppressed, the afflicted and the unfortunate; whose inflammable nature—figuratively speaking—was set on fire by Dr. Gundry's doctrine, although he did not fully understand the scientific facts upon which its logic was based. Yet in it he saw the amelioration of suffering human beings. One who went from one end of the State to the other and visited every place where insane people were kept. You who have long been connected with asylums, infirmaries, jails, houses of correction, etc., already divine the name I have in mind, and remember with me the annoying and pertinent questions he often put to every one connected with the institutions he visited, but still fondly remember that if we did our full duty, that in him we had a true friend. I refer to the enthusiastic, impulsive, brilliant, impolitic, fearless and unselfish, late Dr. Byers, whose faults were as a mole-hill as compared to the mountain of his virtues.

Josh Billings said that human nature is pretty general everywhere. This statement is so homely, so common-place, and almost ridiculous, that at first thought it seems worthy of only a passing smile without further consideration, yet, underlying it there is a deep philosophy.

Your affectionate dog that shows by every means he has, his appreciation of kindness, and would jeopardize his life for your protection; that turns round and round before he lies down on the soft rug before the fire, in hereditary imagination breaking down the wild grass as his ancestors did when they were untamed and ferocious animals, would soon return to his primitive instincts were he shut or tied up for any considerable length of time and left entirely alone to his own musings. If this be true of the dog, how much truer and more important must it be when applied to a human being with brains to think and hearts to feel, and under the light of our civilization and in the presence of a just God, who can claim to have the right to inflict such a punishment?

The theory of the old story of the doctor who could not tell what ailed his patient, but said he would give him something to throw him into fits, for *he could cure fits*, is not applicable to the care and treatment of the insane. For the logic is plain, that we can not make anything better by making it worse.

I am glad to say to you, and I believe I say it truthfully, that there is no longer in the asylums of Ohio, a "strong-room," which is a more euphonious term for cell or dungeon, that contains from week to week, and month to month, or year to year, a human being.

Under the light of a broader civilization, with improvements, inventions, and advanced scientific knowledge we are learning that all things depend upon natural laws, and that nothing can be attributed to supernatural interventions; that neither good or bad spirits possess mankind, and as people of all races, all places, all nations, all stations, all customs, all religions and all religious sects, meet and mingle in daily contact, our prejudices are passing away, and we are beginning to learn that we are all "Children of The Heavenly King," and that "man's a man for a' that," and that if we would have *our* rights respected, we must have a proper regard for the rights of others. The lesson thus learned has extended to men and women of all classes and conditions until even the insane, whose rights in the past were more disregarded than those of any other class, are beginning to feel its beneficent influence.

Insane men and women are still human, and if a remnant of their former self remains, are still moved by the same instincts and influences that effect the rest of mankind. If we get a cinder in one eye, we can still see with the other. If we are sick and have to take quinine until our ears ring, and we hear sounds akin to the buzzing of insects or

the ringing of bells, we are not deaf to the sympathetic expressions of our friends because of our illness.

If from disease our nerve-centers are affected to an extent that we hear voices that do not exist, or see objects that are not real, or have sensations that are purely imaginary, we need not necessarily be deprived of all our other faculties. A musical instrument with one or a number of notes out of tune, may be played to make tolerable music by avoiding such notes altogether, or touching them but lightly, while if they alone were sounded nothing would be heard but discordant tones. We should not look past the man to see the lunatic, but rather, look past the lunatic to see the man.

If in our gardens we cultivate the weeds instead of the plants, at the gathering time our harvest will be very unsatisfactory. The more natural the surroundings of insane people can be made, the more natural they must be to adapt themselves to their surroundings. Healthful food for reflection is an essential to mental health as healthful food for digestion is to physical health, and the more a mind is supplied with natural thought, the less it will be occupied with unnatural thought. It has sometimes occurred to me that after all, if in the treatment and care of the insane more did not depend upon the social than the medical science, if one could be divorced from the other.

If you had a sore on your hand and continually rubbed it, you might apply the best salve in the world and it would not heal, while, if the friction was removed, it would soon get well.

Like the old fashioned Methodist preachers I used to hear, when I was a boy, at country churches and school houses, who held us "hair hung and breath shaken over the fiery abyss of eternal ruin," and who brought us to the "mourner's bench," I have neglected my text, and have said *but little* in the way of a report upon the insane and epileptics of Ohio. I hope, too, that I may have been like them in other respects; that I may have left lasting truths in the minds and hearts of my hearers.

There are today in the State Hospitals, including Longview and the Hospital at Gallipolis, 6,600 inmates, and in the infirmaries and jails of the State, according to the last report of the Board of State Charities, 1,305 insane and 429 epileptics, making a total of 8,334.

I class the insane and epileptics together because I believe there are few of these people who have epilepsy that are not insane.

A new asylum is being built at Massillon, that when completed will accommodate 1,000 patients. But if all the money for its construction was appropriated—"Ah, there comes the rub"—it could not be completed and fully occupied in less than three years. But if it was ready today to receive patients, there would be still left in our infirmaries 734 patients, enough to fill another good sized hospital for the insane.

The constitution of Ohio says that the State shall foster and support the insane of the State. This is a short sentence, but it has saved Ohio the disgrace of ever having had a pauper lunatic within the walls of one of her institutions. While this feature of the provision has been kept inviolate, the spirit of it has not been fully complied with for there has scarcely been a time in the history of the State when the capacity of the asylums have been equal to the requirements; so, constantly, for want of room, many have been refused admission, or sent away to infirmaries, who were entitled to care, protection and treatment. In view of the fact, that within the last twelve or thirteen years the asylum capacity of the State, including the Hospital for Epileptics, has been increased to accommodate some 2,600 additional patients, the question naturally arises, is not insanity increasing at an alarming rate? Without attempting to discuss this much motted question, I will state that I think it is not. People are beginning to regard insanity more as a disease, and less as a disgrace. The asylums have lost, to a large extent, their horrors. Means of transportation are better than formerly; people generally, have learned that asylum treatment promises the greatest chances for recovery and insane persons themselves are often willing, and sometimes anxious, to go to an

asylum, and seldom resist being brought; therefore many persons are enrolled at the asylums that formerly would have been kept at home, locked in a room, or an out-house built especially for them, or restrained by mechanical means. It is my judgment, that if as reliable statistics could have been obtained a few years ago as we now have of the number of the insane, that the ratio of the insane to the population would not be found to be materially increased.

The modern and more humane methods of caring for the insane, and the improvement in the mode of construction of asylums have not only resulted in great blessings to the insane, but have benefited the tax payers as well. But a few years ago the per capita cost per year for the maintenance of patients was from \$160 to \$200. It is now from \$120 to \$145. This reduction has not been accomplished by lessening the comforts, but, on the contrary, they have been increased. The associate dining room feature of our asylums has had much to do in lowering the rate of maintenance; and by giving the patients enlarged liberties and privileges, and as far as possible treating them like sane people, self control, self reliance and self respect is stimulated, and many of them cheerfully contribute their labor, which is of profit to the State and beneficial to them.

With the State growing in wealth, and the expense for the care of the insane so much reduced, and the cost of asylum construction lessened to about one-third of what it used to be, there is certainly no good excuse why the infirmaries of the State should continue to be crowded with the insane, where they cannot have proper care and treatment, and the comforts of life that they are entitled to, and cost the tax-payer almost, if not quite as much for their support as though they were placed in State hospitals.

The people of the State have always liberally and cheerfully contributed the means for the support of our public charities, and especially is this true of the asylums for the insane, and as a result of their fostering care and benevolence, they can point to the institutions of Ohio as being among the best in the Nation. While so many good influences have been continually exerted, yet from time to time, through the blindness of political prejudices and selfish interests, the inmates of our institutions have been grievously wronged, the people's money injudiciously expended, and the full measure of the good of the institutions, for a time at least, greatly lessened.

I am optimistic enough to believe, however, that political re-organization of our charitable institutions, and especially those for the insane, is not only held in disfavor by public opinion, but is heartily condemned by public sentiment.

By the above statements I do not wish to reflect on one party more than the other, for they both live in glass houses, and neither should throw stones.

The President: We are glad in having with us tonight the worthy son of a great father, a man who devoted his life to the study of prisons and prison reform, until he became the first penologist of the age; a man who left his impress on the civilization and thought of his time. The son has practically followed the footsteps of his father. His work is found in the last two census reports of the United States on this subject. He has the honor of being the first man in our country who has written a text book on Punishment and Reform. He belongs by residence to Illinois, but that is not true, he belongs to the United States. I have the honor to introduce to you Dr. F. H. Wines, who will now address you.

ADDRESS OF DR. F. H. WINES.

MR. PRESIDENT, LADIES AND GENTLEMEN: After the very kind introduction I have had to this audience by the gentleman who presides over this convention with so much dignity and so much grace and efficiency, I feel humiliated to think how imper-

fectly I deserve such words of praise. But I am deeply gratified and touched always by any reference to my father, whose memory is dear to me, and whose life has been to me, as every noble father's life should be to his children, an inspiration.

I have announced no title for the address which I am about to make, because I do not know how to phrase it so that the title would suggest very much to your minds. For the want of a better name let us call it "Unbalanced People," or "The Social Law of Self-control." The object I have in view is, after a long experience lasting over more than a quarter of a century in dealing with various classes of degenerates, to form, if possible, some general principle which would co-ordinate the different branches of this subject, and show its unity, not only to those who are officially or benevolently connected with charitable work, but also to those outside of this sphere of labor, especially those who are in the churches and in the schools of this country, either as teachers or pupils.

I remember that fifteen or twenty years ago in England a man, well known in this country and held in high esteem all over the world—I refer to Dr. Duke of London, whose death was a loss to the world—Dr. Duke took me to see the English hospital for criminal insane and for insane criminals at Broadmore. We went through the entire establishment, from the attic to the cellar. After our tramp we sat down in the office of the superintendent, and I said to the doctor "you have both classes here, the insane criminals—that is, convicts who have become insane while they were prisoners—and the criminal insane—that is, lunatics not convicted of crime, but who have committed acts for which they would have been sent to prison if the law had held them responsible." I said "you are the man I have been long wanting to see. Is there any difference between crime and insanity?" "Oh yes, there is, certainly, a very decided difference between crime and insanity." I said: "What is it?" "Oh, that I am not able to tell," said he; "I recognize it, but I can not express it." I asked him on what principle he separated in his institution the two classes; whether he put one class in one wing and the other class in the other. He answered that he did not. He continued: "I look the patient over, and I try to determine in my own mind whether the criminal character is fundamental and primary, and insanity has supervened, or whether the insane character is fundamental and primary, and the criminal character has supervened. I classify them not according to the commitment, but according to my judgment of the relation between their insane and criminal manifestations." This conversation may serve to bring to your mind, as it does to mine, the thought that there is a very strong positive analogy between different classes—if we may call them classes—of degenerates. The lines which separate one class from the other are not sharp lines, but rather vague and confused. I could take the superintendent of an insane hospital into a large infirmary in the United States, and point out to him the imbeciles, some of whom were idiots from birth or early childhood, and some of whom were lunatics in the last stages of mental decay; and I would defy any superintendent of an insane hospital in the United States to say, by looking at them, without knowing their personal family history, whether they were idiots or whether they were insane people. I do not think that a superintendent of an asylum for feeble-minded would find so much difficulty, because he is more familiar with the manifestations of idiocy than are superintendents of insane hospitals. But as insanity is connected on one hand with idiocy, so it is connected on the other hand with crime. Nothing is more difficult than to decide whether a criminal action is due to an insane impulse, or whether it is the deliberate act of a man who has full possession of his mental faculties. The superintendent of an insane hospital in one of our north-western states, who had had much experience in autopsies of the brain, and had devoted a great deal of attention to the preparation of specimens for examination under the microscope, told me of a criminal who had been executed for murder in the State of Illinois. He had had a number of trials—I think three—before he was convicted; and then efforts were made to save his life, but in vain. The circumstances of the murder which he had committed were unusually atrocious, and a great deal of feeling existed against him. The superintendent had the brain of that man in his hand to examine, and he said to me that he never examined a brain in which there was such pronounced lesions,

and such large tracts of physical degeneration. And yet that man was hung as a criminal.

There are certain analogies which are familiar to those who have had much personal contact with this degeneracy; certain analogies between crime and insanity and idiocy and intemperance and licentiousness and pauperism and prostitution, and all the other forms of life which we include under the general head of social evils. When you look for the principal characteristic which is common to all those various manifestations of degeneracy where is it to be found? I think that the experience of every superintendent of a state or private institution or home or infirmary in this or any other country of the civilized world, will confirm the remark which I now make, namely, that the one common characteristic for which I am looking is found in the lack of the power of self-control. In idiots, the lowest type of degenerates, that lack of self control is so evident that many idiots can not walk; they can not co-ordinate their motions. It is not so obvious in persons who are not congenital or profound idiots. But the drunkard is unable to control his appetite for liquor; the debauchee is unable to control his animal passions; the pauper is unable to control his life in the direction of industry on one hand, or in the direction of frugality on the other. The insane man is unable to control his thoughts, his affections, his impulses. The test which is laid down in the law books for deciding, when a man charged with crime is upon trial, is not "did this man know the difference between right and wrong?" But "knowing the difference between right and wrong, was he unable to control the impulse which led him to commit the criminal act?" Take the victim of nervous disease, in whom there is not manifest any degree of moral deterioration. It is a painful thought, but it is true, that in some cases it reaches the form of an uncontrollable and persistent impulse to commit crime of some sort. If it is theft, we name the lunatic a kleptomaniac, if arson, we name him a pyromaniac; or he may have a homicidal impulse; or he may be obscene in his conduct or conversation; or he may be treacherous. Whatever his peculiar manifestation may be, he is irresponsible, simply because he can not control the operations of his mind and of his nervous system. This is true in regard to the criminal also to a very large extent. We hold a criminal responsible because we believe he is able to control his action. If he has not the power of self-control, then he belongs with the lunatic. But every criminal, as specialists on the subject know, is to a greater or less extent incapable of self-control; and this is the common feature, as I have said, of these various forms and degrees of degeneracy, physical, mental and moral.

I will proceed to another branch of the subject, which is the treatment of these various forms of uncontrollable impulse. There is one feature which is common to the treatment of all these degenerate classes, and that is the persistent effort to re-create in the degenerate individual the power in which he was originally deficient, or which he has practically lost. The pauper can never be taken out of the ranks of the pauper class until he is taught to work, and to save his earnings. If you do not do that for him, you do not do anything for him. You do not do anything for him when you put him in the county infirmary to be supported at public expense. You do not do anything for him when he comes to your door and asks for a meal and you give it to him; or when he stands upon the pavement and sings a song or grinds a hand organ, or tries to sell you a match or a pencil, and you throw to him a penny. You have not done anything for that man in the sense of relieving him from the condition which constitutes his misery. In order to do something for him you must take him and develop in him the power to work and the will to work, and the power and the will to save that which he receives for his labor, and not to squander it.

Take a lunatic. You have not done anything for him so long as he continues to dream, and so long as he is unable to master his own thoughts so that they are intelligent and fruitful; or so long as he is unable to master his own emotions and his impulses; so long as he has not gained the power of self-control, he is not fit to be discharged from the institution to which he has been sent for cure, if possible, and for detention if cure is impossible; for then they are placed there in the interest of the

public and of themselves. So the drunkard must be taught to restrain his appetite, govern it.

After years spent in the investigation of the practical operations of the laws governing the liquor traffic in the United States, I do not think that the form of legislation on that subject has very much to do with the prevention of intemperance, or the growth of intemperance. The census figures, which I had the honor to take in 1890, show that the percentage of persons imprisoned in the State of Ohio is just about the same that it is in Maine under the prohibitory law. There is no practical difference. So the remedy for intemperance does not consist, in my opinion, in legislation, so much as it does in the education of the entire community in the principles and practice of self-control. The whole aim of the present enlightened discipline is, to teach the person to govern himself. The test of success and the test of excellence in the administration of the various systems which compete with each other for popular favor is the answer which must be given to the question "how far does the present system succeed in developing in a person the power of self-control?" Self-control is absolutely necessary. The stars are governed in their orbits. The moon and the stars, as we behold them at night are but the movements of the great clock of nature, of which our clocks and watches are but an imperfect representation or echo. All nature moves steadily forward by rhythmic impulses, and we keep step to the music of the spheres, and it is a very bad thing for the man who does not keep step. If in business he does not keep time and pay his note when he says he will, he loses his credit and becomes a bankrupt. If in society he does not pay his social debts, he drops out of society. All classes which I have mentioned, on account of the want of power of self-control, are discordant, irritating, disintegrating influences of society, and we want to get rid of them. They annoy us like a grain of sand annoys us when it gets in between the eye-ball and the lid. It is a question for every man and every woman, from the time they start life as little toddlers, pushing themselves about the room by the help of a chair, till they are carried in old age to the grave, whether they will control themselves, or whether other people will have to control them. That's the question in this college in regard to these young men and women. If they will control themselves, the president and the faculty do not have to control them; and if they do not control themselves, the president and the faculty must. That's the question in every school and in every home, in church and state; self-control or extraneous control? The criminal is the man who does not like the law; he does not like the regular habits of the common people; he wants to break away and be a law unto himself; and every man who has this disposition, whether it manifests itself in actual criminal acts or not, has the essential spirit of a criminal. He may be merely a labor agitator; he may be an anarchist; he may be the head of a corporation who thinks himself above the law; he may be anything and do anything; but if he does not submit to the social order which is indispensable to social security and for the progress of the race, at heart he belongs to the criminal class. You have to submit to the natural and social and moral law, and you can not get away from it. If you attempt to get away from it, you are going to pay the penalty. It makes no difference whether you are ever found out or not, or whether the law is put in operation against you or not; the God of nature will take care of it, and the whirligig of time will bring around the natural reaction, and you may be sure that whatever degree of punishment you deserve will be meted out to you. But this is a digression.

The reason why the Elmira system of prison discipline which is to be put in practice, I understand, in the new reformatory at Mansfield, commends itself to intelligent students of the laws of social life, is that it makes use of the great principle of hope, hope of earlier release, and the fear of longer detention, in order to accomplish a specific purpose, namely to induce the criminal to co-operate in the effort to control himself, and to enable him to control himself. It tests the degree of self-control which he has obtained in any given time, first by marks which are given to him, and after his release his power of self-control is further tested in contact with the real temptations of social life. The principle of every sound prison system is to develop the power of self-control

in the prisoners, and to test it. As soon as the control which has been taken from them by the officers of the law can be restored to them, it ought to be so restored, and they ought to exercise self-control and earn their own living, and be responsible only to the law for their conduct and the estimate in which their conduct is to be held.

Now I come to the last branch of the subject. I have spoken of the common feature of all forms of degenerates, the loss of power of self-control; and of the common feature of the treatment of all degenerates, which consists in the restoration or creation or recreation of the power of self-control. Preventive work is becoming more and more esteemed as the proper thing. It consists in developing in children and in young people the power of self-control. It is to be done in the family. I can not do it for your children, because I haven't charge of them; and you can not do it for mine, for the same reason. I must control my own, and you must control yours; and we must control them just so far as is necessary to teach them self-control. You must relax the control which you exercise over them just as fast as they learn the lesson. That is the art of bringing up children. The great trouble in this country at the present moment is parental indifference, parental carelessness, parental ignorance, parental fondness and over-indulgence. A great many parents do not know how to say "no" to a boy or girl. We are living in a transition period; the world used to be organized, but the old organization didn't suit and we have discarded it, and have not yet found out what the new organization is to be. During this transition period society is in a disorganized state, and there is no part of it which is more disorganized than the family. When I look at the "new woman" I feel as if the world had turned over, and I don't know whether I am on my feet or on my head. My boy said the other day that there were a great many girls nowadays who seemed to think that they ought to do everything that boys do, and that they ought to have all the privileges that belong to the boys, including the privilege of making love. I do know that the young people of to-day live in an age which has cut loose from the past, in our scientific thinking, in our political thinking, in our religious thinking, and in our sociological thinking. The young people who realize that the world has broken with the past, think that they have broken with the past too, and that the present generation has broken with the past generation; and instead of looking up to their fathers and mothers for counsel and advice as to the conduct of their lives, they think that their fathers and mothers don't know much about the present condition of society, and they look for counsel and advice to people of their own age, inexperienced, with their youthful passions and their youthful ignorance, and lacking the practical wisdom of old age. Society is bound together by fibres consisting of human relations. Some of the fibres are vertical and some are horizontal. The fibres which connect parents with children are vertical. The rising generation has taken the knife and cut the ties which bind children and parents together. The thing that needs to be done is for parents to re-assert the principal of parental authority in the home. Without that I do not know what is going to become of the world; but with that I am pretty sure of what is going to become of the new woman. She will disappear.

When we look back over the history of the world and mark the progress of the race, there is one principle which measures progress and the growth of civilization, and that is the growth of individuals and communities in the power of self-control. In the early primitive times the world was ruled by tyrants. Every patriarch was the absolute disposer of the members of his own household, and exercised the power of life and death over them. All the property of that household belonged to him. In the early history of the larger political organizations and monarchical institutions, which necessarily preceded republican institutions, communities had not learned to govern themselves.

This question of self-control has divided not only political theories one from another; it has divided theologies; it has divided philosophies; it has divided ecclesiastical organizations. The position of any man in the world of human thought can be decided as soon as his position is known upon this question; and the manhood

of every man is tested by the degree of power and exercise of self-control which he has attained. The man who can master himself is a perfect man.

But deeper than all I have yet said is this thought: here is the essential point of difference between the man who loves and the man who does not love; the man who lives for himself and the man who lives for others, for his family, his friends, his neighbors, his country, for the world, according to the degree of his power to reach out in his thought and affections, and take in a larger or smaller section of the human family of which we are all members. The altruistic spirit which has been so highly developed in these closing days of the nineteenth century, and which it is the chief object of this conference to cultivate in the State of Ohio, is impossible without self-control. The men who are called "good fellows" in this world are generally selfish men, men who are grasping at everything they can get, and then making a show of liberality. The men who are worth most in this world are the men who will do all they can, and obtaining for their work the largest wages possible, are, nevertheless, expending their income not upon themselves, but upon the members of their families, and with a liberal hand and a warm heart sustaining the great enterprises of philanthropy in which the public is so deeply interested. Self-control, altruism and love are three principles which are bound together, and which constitute that three-fold cord which can not easily be broken.

When I was a young man in college I was told that every speech ought to have an exordium and a peroration. I have no peroration. I hope I have made my meaning clear, and lodged a thought in your mind which will be as a seed germinating, springing up and bearing fruit hereafter, and that I have helped you to understand more clearly the great questions which are discussed in this conference, and that the influence of these remarks will abide with you who have been within sound of my voice while I have been uttering these simple and earnest words.

But I can not close this speech, and stand upon this platform in the State of Ohio without turning back in my thoughts and seeing before me in imagination, the man to whom such tender reference was made by the speaker who preceded me, my old friend and brother, the Rev. Dr. Byers. The State of Ohio does not seem to me the same now that Dr. Byers is dead, as it did when he was living and doing his work here.

Reference has been made to me as the son of my father. Let me kindly refer to the present secretary of the Board of State Charities of Ohio, and the secretary of this conference, as the son of his father, and wish him God speed in the noble work to which he has devoted his life. I think I might say to him what some one once said to me "if you were to live to be a thousand years old, you would never be your father."

The State of Ohio has been foremost in a great deal of this charitable work. I think the State of Ohio was the first State in the Union which made its State institutions absolutely free to its citizens. The Board of State Charities of this State excels them all in the personal attention which the members of the Board have given to the work, and the pains which they have taken to inform themselves with regard to it.

I want, in closing, to say a good word for the noble State of Ohio, and for her noble people, people in whose breast throbs a humane and loving and generous and sympathetic heart. I close with the wish that Ohio may remain in all the years that are to come as she has been in the past, foremost in the great work of the relief of the suffering, and in the alleviation and elevation of struggling, tempted humanity.

FRIDAY—MORNING SESSION.

A DANGEROUS LEAK AND HOW TO STOP IT.

S. H. COOK.

The topic assigned me by the committee, "A Dangerous Leak and How to Stop it," is one of vital importance to every taxpayer in the State. The subject, as I understand it, has direct reference to the matter of *out-door relief*, under the management of the infirmary officials, which, under the existing laws, has grown to such an extent as to become alarming; and the question is, where will the end be; or what is the remedy? The only solution I see is to so amend the laws as to place all temporary out-door relief in the hands of the township trustees. I am well aware, there are those who will take issue with me in regard to placing the out-door relief wholly in the hands of the township trustees, but I am satisfied it would save many thousands of dollars to the taxpayers of the State.

In our county several townships do not levy a poor fund. The strife seems to be to see which township can get the greatest amount refunded out of the county poor fund by the Infirmary Directors; and so long as the law remains as it is, just so long will this work go on increasing, till we will be so burdened by taxation that we will be unable to endure it.

In our county the amount expended for out-door relief for the year ending September 1, 1894, was about \$2,200; for the year ending September 1, 1895, a little over \$4,000, or nearly double.

The question naturally arises, what are the causes of this wonderful increase in pauperism? *Is it true* that, as civilization advances, pauperism increases? Or is it the times? Or is it not the history of all nations, that as they become more densely populated, pauperism increases at a greater ratio?

I believe one source of this evil is the charitably disposed public, by creating public sympathy for those seemingly unfortunate ones. We know that giving relief begets relief.

In conclusion:

1. Let the laws be amended, relegating all temporary out-door relief to the township trustees.
2. Let each Board of County Commissioners provide some sort of public works, whereby a certain class will be compelled to work and their wages go to support their families.
3. Let our general government put upon the traffic in alcoholic liquors (the source of nine-tenths of pauperism), the brand of *Cain*, and stamp it as all other deadly poisons, and I think the problem will be pretty well solved.

TRAMPS, OR DEPENDENTS WITH NO LEGAL RESIDENCE.

E. FARMER.

Mr. President, Ladies and Gentlemen: It is with some hesitation and diffidence that I present a few thoughts, ideas, or perhaps crotchets, as regards the tramp element of our country. It is a question of grave and vital character, and so far reaching in its effects that any thinking person will hesitate to approach it without feeling great responsibility, as it is one of the greatest problems we have before us at this time. It is so far-reaching, embracing such a multitude, that unless we stop and think, we are very

likely to underestimate what an army it comprises. I consider it of so vast importance, in such an enlightened country as this, that I say it is the greatest problem ever presented to a thinking, charitable and order-loving people. It is a standing menace to our peace and prosperity as a Nation, as witness how soon this army of tramps gather in case of strikes or other disturbances, and their immense numbers that are constantly overrunning our land, become alarming to all good, loyal and industrious citizens. It is not only the cost of what they eat; that would be but a small item, although if you figure on what is given them and the amount of their depredations, you would be surprised at the amount. The greatest danger is in their demoralizing effect upon the whole community. They contaminate our youths by tales of their escapades and by these means are rapidly increasing their number. They are a menace to our families, to our purity, our property, and even our lives; it is absolutely unsafe for a person residing upon a farm to leave it, unless they have some one who is without fear to stay there, and it becomes a serious problem, how we are to protect ourselves and families from their depredations.

This is the land of liberty and freedom. But cannot liberty and freedom be carried to excess in some cases? I believe this pauper tramp business is one case in point. There is no cause for this element to fasten itself upon us; there is work for every man if he will do it.

I would divide tramps into two divisions in their relation to Infirmary officials. First: The pauper tramp. Second: The tramp pauper.

First the pauper tramp—and this is the final end of every one of this large army, if not in life, then in death—these are they who claim they have no residence anywhere. It seems an inbred parcel of human nature to be nomadic; our first history begins with nomadic life; and as we follow the centuries down we find the human family continually moving. Whether it is an inborn disease or by whatever name we may call it, it still remains a fact that man is seldom satisfied with the place and position he is in; and to this feeling to a great extent must we look for the origin of the pauper tramp.

In regard to the continuation of the same, our prosperity and liberality are the chief factors; if our people were in the condition of the masses of the people of the old world, this vast army would be an impossibility; they would starve to death their first season of tramping, as the people could not feed them. Here, thanks to our prosperity, it is the exception for a tramp to call at any house and be refused something to eat, and let me here say, that they are often very choice in what they will receive; so their living being assured, during the warm weather their lodging is of little consequence, as they can always find the sheltered side of a straw or hay stack, or barn or abandoned house; then when cold weather begins they are sure, under our present system, of a good comfortable house, and plenty to eat in our infirmaries, and the great consideration to them is having very little or nothing to do. To these conditions must we look for a continuation of our tramp element.

They are reported to the infirmary officials by the trustees of the townships when cold weather overtakes them. The first question we ask them, "Where do you belong?" The answer is almost invariably, "We have no residence anywhere." Then commences the troubles of the infirmary officials. For my part, I claim there is almost without exception, no person but has a legal settlement somewhere, but the question is, can we locate them, or will it pay to do so under our present system? For in many cases it is probably ten or fifteen years since they have stayed in any one place even one week, and even after spending a large amount of time and labor these residences would be in some other state, and we are out our labor and trouble, and we consequently choose the least of two evils and winter them through. But try to keep them through the summer when there is work to do, and see what a kick there will be. And when we take them in in the winter, they are the worst class we get. They have travelled and been in almost every infirmary from Maine to California, and are wide awake to every trick to beat the officials of the institution. They are generally filthy, and nearly naked, when they come in, and most of them will scheme so that by fair means or foul, when they leave the

institution in the spring, they have enough clothing to last them until cold weather comes again. A word here in regard to what many say who have never had any experience with this class. They accuse the infirmity officials of being hard-hearted and callous to the poor. But look the said officials over wherever you find them in this State and call to mind the men you know, and if your experience is the same as mine, you will say they are as sympathetic and generous as any you know. Many of you have shed tears of sorrow when called to see cases of poverty and suffering among the deserving poor, although you of your own knowledge were aware that it was in a great measure brought on by their own lack of enterprise or folly; yet you felt for them the bond of brotherly pity and sympathy; but our sympathy must end, and stern duty commence when we come to the dead-beat pauper tramp.

Now can there not be found some means by which they shall be made self-sustaining in whole or part? Should we not believe in the old doctrine, that if any able-bodied man will not work, neither shall he eat? I have been considering this matter for the last eighteen years and have tried to carry out the above doctrine as far as possible.

My idea is that our Legislature be asked to pass a law, that whenever any person able to work and not having a residence in this State, or if he refuses to state where his residence is, if in this State, and is found loitering or tramping around without visible means of support, or begging, he shall be arrested and compelled to work upon the highways for the improvement of the same under the direction and control of the Street Commissioners of the various cities, towns and villages of the State, or some other person, until he leaves the State, or secures employment.

Second: The tramp pauper, by which I mean those who are residents of the State; that are almost constantly on the move from one county to another. It is often difficult to locate them; they are a class who come and go without anyone paying attention to them; they will probably move into some old abandoned house and no responsible party can say when they came or when they went, and it is almost impossible in some cases to place them, and the cost to do so is more than the relief. Would it not be wise to make the residence of pauperism the same as voting residence—thirty days in the county?

DEFECTIVE CLASSES IN INFIRMARIES.

BY HON. H. C. FILLER, COLUMBUS, O.

I am asked by your committee to say something on the subject of the defective classes in the infirmaries. What I say will be on the assumption that all defectives are the wards of the State, and should be gathered up by her as a hen gathereth her chickens and placed under the care of her State institutions, where they would receive such attentions as can not be had in counties for want of facilities and lack of experience. The difference in the cost of their maintenance would be more than balanced in their improved condition, in which case the cost would cut no figure.

My knowledge of the defective classes is confined to their connection with the infirmaries, and particularly that of Franklin County, in which we were better equipped for doing our duty toward them, than perhaps were nine-tenths of the infirmaries of Ohio, and in which certain convictions were reached; and if they appear crude and barren, you must ascribe them to our limited opportunities. We ask you to not confound infirmary management and its qualifications with that of the order of men and circumstances chosen to govern the defective classes in State institutions. It would be unfortunate if we should (as we have reasons to fear) lose sight of the deplorable condition of those in county institutions in our desire to mitigate the burden of those in the great State hospitals.

It is far more agreeable to learned men to interest themselves in the work and aspirations of gentlemen of their own dimensions, than in reaching back to the

guardians of the poor, where, sometimes, men are found of the most rational but untrained minds devoting all their efforts in a humane way to the poorly appreciated cause of smoothing the rough edges of those who in one way or another fail to enjoy the sweetest gifts of God, sound mind and sound body. Some principle in moral ethics is ignored; somebody is responsible for the indifferent care of the men and women whose defective sight, loss of speech, dwarfing or total destruction of the intellect have blazed their way into the alms-houses of the land.

I question if there is an infirmary in Ohio that does not contain one or more blind persons who are consumed by a burning desire to forget their destitution in some useful employment. The idea of encouraging them in any thought of labor is entirely neglected on the part of the management in their desire to replenish their stomachs. The theory that men are happiest with full bellies may fit the seeing man, but it does not satisfy the everlasting craving of the blind man whose head is often the largest, and filled with the finest matter. There being no employment for them for want of organization, in which there would be no justification on account of numbers, life becomes burdensome.

It would be of incalculable benefit to these people if the Legislature could be prevailed upon to provide enlarged accommodations and better facilities at the Home at Iberia for the accommodation of the blind men and women confined in the infirmaries, in which they could labor six hours in the twenty-four in such employment as could be made profitable. The remaining hours spent in music, song and sleep, would do much toward shattering the eternal darkness that embitters their lives. Their overburdened souls cry out for any respite that will smother their thoughts of blindness. The blind man about town seeks relief in a hand-organ attachment; not so with those in poor-houses, where all curtains are down and everlasting night prevails.

In speaking of this branch of the subject my mind reverts to four young women, one of them colored, all having been educated in the State school, intelligent and bright, coming to me for help in their despair because of their unoccupied, monotonous, hopeless surroundings, crying out in their anguish, and cursing God. This is no fiction, but literal truth.

There are but few deaf mutes in infirmaries and there should be less. Mutes are infinitely better able to fight the battle of life than are the blind. Though deficient in speech and hearing, they have fertile brains, quick perception, are naturally skillful, and have vigorous constitutions, strong as athletes; few are blind, and I have never known but one mute idiot, and a mute lunatic would be a curiosity.

In infirmaries they are used as far as my observation extends in doing the drudgery and playing pack-horse, whilst fitted in body and mind to compete in mechanical labor, if instructed.

The State would make no mistake if it would insist upon the youth in her State schools receiving proper training in some mechanical branch. Having mastered it, one becomes a competitor, and is doubly fortified in his struggle for existence. It would be well to multiply the industries in the neighborhood of the Ohio Institute for Deaf Mutes in sufficient variety to instruct all boys and girls in some mechanical branch before being thrown adrift, or in assisting the Home for Deaf Mutes at Central College to build places of industry where they would have advantages of association with those who are familiar with their language, and lessen the disadvantages under which they labor as wage earners.

I have no desire to be scheduled as a crank upon the idea that all defectives should as far as possible have some vocation other than mental training in State institutions, or the accustomed idleness in county institutions. Complete separation of the sexes in ordinarily constructed infirmaries is impossible, hence the importance of intelligent and faithful attendants upon the idiots, under whose direction they will accomplish as much ordinary work in field or shop as any class of persons. When properly handled, they become obedient and fairly reliable; and, unless made angry, are mild and docile. Under our supervision they have done much of the necessary labor, because they know not

how to resort to the cunning and subterfuge of their more favored companions who systematically shirk all duties except eating. Whilst at work their evil propensities were under better subjection. We used them in the kitchen, laundry, sweeping, teaming and in field; indeed their strong and willing arms did most of the labor. They are far more tractable whilst in the harness.

It has been for many years the impression that the imbecile youth were susceptible of receiving an education that would prepare them to take their place among the industries of the world; that their minds could be so far developed as to fit them for future struggles. I do not assume that all effort to improve and strengthen their mind has been money squandered; but I very much doubt the propriety of the expenditure. It is a broad and humane principle, but let me ask what becomes of the greater number of them annually returned to the people and their homes from whose midst they had been taken for the good of home and people?

Some may have been so far schooled as to become harmless if dangerous, to become industrious if worthless, to resist temptation if criminal. Is there enough in the idea of uplifting and strengthening the moral tone of these people and to teach them their responsibility to law and order? Can they ever be fitted for social relations? If not, why not better use the money spent in educating them in books, in ways of industry?

Whilst the Ohio Institution for Feeble Minded Youth embraces a department for the instruction of moral imbeciles, I would not advise the teaching of more than the rudiments of an elementary education, because I gravely question the propriety of doing more in that direction, as there is nothing in their nature to contribute to its growth.

We are firmly of the opinion that the best method for their improvement is in buildings separated from those for school purposes, under the charge of Dr. Doren, in which many mechanical branches could be taught, and especially tailoring and shoemaking, in addition to clothing by the females, for use and supply of all other State charitable institutions, with land sufficient to employ the less skilled in the cultivation of grain, vegetables and fruits. The Doctor would not be long in demonstrating the value of the suggestion. At all events they should be under custodial care in separate colonies, divided by other partitions than stake and rider fences.

Poorhouse records are voluminously illustrated with the moral depravity of the idiot. One case in point: sixty years ago a boy and girl, cousins, were born in the Franklin county Infirmary. Thirteen years ago these cousins and their five famished and naked children were brought to their former abode. The children were fed and clothed and disposed of, and in time the simple minded parents departed for their squalid home in the country. Their brood was again gathered under parental wings, and as they began to mature to womanhood they were obliged to seek shelter in the infirmary as a refuge in which to furnish another installment of their kind, making four generations of the same family who grew in numbers, if not in intellect, clearly showing the tendency to congenital disorder. Some vigorous action should be inaugurated looking toward the mitigation of the evil of licensing them to marry; then gather up those not already housed at public expense as fast as they develop, and you will do much toward the improvement of Buckeye blood.

Infirmarys are the roosting places for the criminals and vagrants graduated from the jails and slums. The weaker class in them having no strength of mind or purpose easily become the prey of the chronic vagrant and debauchee who infest the poorhouses as regularly as autumn leaves fall to the ground.

I have no desire to become tedious as we approach the subject of the insane in the infirmarys, whose removal to State hospitals we urge in the name of humanity, and because their presence impinges on the comfort of men and women who at some period of their lives contribute largely toward making a quiet and peaceful home for themselves or others when misfortune shall have overtaken them. Therefore, we urge the building of annexes to the State hospitals for the housing of her chronic insane in the adjacent infirmarys. If that can not be done, then in the name of Heaven advocate the build-

ing of district hospitals on the principle of district children's homes with well equipped organization, or make it obligatory upon county authorities to adopt all the improved methods that are practiced in State hospitals. What State hospitals do, infirmaries may imitate on a smaller scale. This is an age of progress and the cost is a side issue.

We confess that we have violated many holy precepts; we are not however without hope that when called to account there will appear on the credit side of the ledger some items for service rendered to the hundred chronic insane in the Franklin County Infirmary.

That eminent scholar Prof. Gilbert O. Fay, once superintendent of the Ohio Institute for Deaf Mutes would, when in conversation with the Governor, or other distinguished citizens, raise his hand indicating silence when a speechless child would appear at his door for recognition. The spirit that controlled that philanthropist always took command of us when the turbulent gibbering insane called for relief from their many imaginary troubles. It was not our training or education, but a natural desire to respond to every need of the insane, whether spoken or implied. Instead of building cells, we asked for the destruction of those already built, and gave them open wards and greater liberty; in place of manacles and harsh restraint, we gave them diversified employment as far as possible, and amusement; thus minimizing their malady, and giving them an even chance for better condition. The chronic insane never so far recover their minds as to not revert to former conditions when sorely vexed. Our credits consist in personally seeing as often as possible that they always received their share of appetizing food with which to strengthen their physical nature, adding strength to their mind. We saw that they had comfortable rooms, inviting white beds, clean bodies and plenty of God's general restorative, sunlight. We were never angry with them during our term of thirteen years service. We never grew tired of contact with them, the hour never too late, never too dark or too cold that the sound of their restlessness did not call us to their side.

Although bereft of reason they learned through the glimmering light that at moments flashed through their brain, or by instinct, that we were their best friend.

We made it a practice of seeing them daily, always meeting them with a cheerful good morning or evening as it happened to be, if possible armed with newspapers, pictures, fruit or anything having a tendency to interest or amuse them. Taking each in turn by the hand with a warm and cordial grasp, and when proper, kindly and affectionately stroking their hair; if any were omitted we were sure to feel their resentment on our return.

If any of them had a bodily ailment we would at once interest ourselves in the case and if possible participate in their aches and pains. If a grievance against one of their companions, which was of frequent occurrence, would confidently ask them to sit down with us whilst we would patiently listen to the recital of their wrongs. If we could not get them to agree to a divided responsibility, would soon become convinced of our error, and then if possible divert their thoughts in other channels by relating some circumstance in which we rarely failed in leading them to forget the cause of complaint. They would at times charge us with duplicity and double dealing, and they were not always in error, requiring at times a good deal of sophistry to keep them at peace. Few infirmaries in Ohio are constructed and manned with any regard to efficient care of the defective classes, and without these advantages they never will receive proper treatment. It would be as difficult to control a bull in a china shop as to decently care for an incorrigible filthy man or woman in the ordinary poor-house. Yet this impossible obligation is imposed upon every man who assumes the duties of superintendent.

We will not contrast the condition of these people as we found them, with that of their condition when we parted. Suffice to say, we dispensed with the means of restraint, the sexes eating in common at tables. Instead of tin pans pushed through holes in cells, they occupy open wards, and sleep in common in dormitories. Naked and filthy women and howling incorrigible men no longer appeal for help.

REPORT OF COMMITTEE ON DEFECTIVE CLASSES.

WM. HOWARD NEFF.

The defective classes are well cared for in the State of Ohio. The institutions for the Education of the Blind and of the Deaf and Dumb are among the oldest in this State, and have long enjoyed an enviable position as among the best in the United States. The names of Hubbard and Fay will long be cherished by the people of Ohio.

The Institution for the Feeble-Minded, although of much more recent date, under the charge of its first and only Superintendent, Dr. Doren, is a model institution, and is very highly esteemed by all who are acquainted with its management.

As a member of the Board of State Charities some thoughts have occurred to me which it may not be improper for us to consider.

1. The great importance of *personal cleanliness* on the part of those who constitute the defective classes. Naturally the consciousness that they are not quite equal to those around them, is likely to induce carelessness as to personal appearance, and requires additional care on the part of those in charge of them to see that they appear to advantage. Regular frequent bathing, and the constant use of soap and water are most essential. Unkempt hair, soiled hands and faces have a bad effect upon those who see them, and also insensibly lower their own self-respect.

2. Closely allied to this consideration is the great importance of *good food properly prepared*. The State of Ohio is most favorably situated with reference to all needed supplies; and of late years, great and increasing attention is paid to the proper preparation of food. Scientific training in this respect has long been a hobby of the Board of State Charities, and those who have witnessed the institutions of the State under both systems, of poor cooking and educated cooking, can bear testimony to the wonderful effect of the improvement upon all concerned, teachers as well as taught. Cooking is now a science, and should be taught, studied and practiced as such.

3. Another subject, which it appears to me is of great importance, is *the employment of specialists* in the institutions, particularly those for the Blind and Deaf and Dumb, to see what can be done to restore or to improve the defective senses. When we remember that the object for which the institutions are established is to compensate by education for natural defects, and to place the inmates as nearly as possible upon an equality with the outside world, the importance of this suggestion becomes apparent. If by an operation, a cataract can be removed, and the sight restored, the gain to the State in a pecuniary point of view is very considerable, while the restoration of sight to one unfortunate is to him of inestimable value. Great progress has been made of late years in the treatment of the deaf and dumb, and in the same manner a skillful specialist might greatly relieve, perhaps entirely cure, those afflicted ones who have not had the means or opportunity to try such treatment before coming to the institute.

4. We cannot too strongly insist upon *custodial care for the feeble-minded*. Experience has shown us that their education can be carried to a remarkable extent. They can be taught reading, writing, arithmetic, history, geography, and can be carefully, one might say thoroughly, instructed in the mechanic arts. They attain great proficiency in music, and can be trained in marching and facing equal to the National Guard; but it has been found impossible to so cultivate the moral sense, as to make it safe for them to go out into the public world. They can be instructed to a reasonable extent in the principles of religion, but they cannot be taught a sufficient degree of self-respect and self-restraint to enable them to go out without supervision. They are liable to prey upon, and be preyed upon by those with whom they come in contact.

In several of the states, notably New York, custodial care has been introduced, first for women and girls, and afterwards for men. They have been protected and they have proved themselves quite capable of earning their own support. The proposition seems so reasonable that we wonder there should be any delay in accepting and applying it,

and if this Conference accomplished nothing else but presenting this subject in such a light to the incoming Legislature, that provision should be made for the custodial care of the feeble-minded, it would be a most useful and successful conference.

As it is now, when they reach a certain age, the homeless and friendless are returned to the county infirmaries, where they do much harm and but little good, because there are no facilities for keeping them usefully and profitably employed, and where proper custodial care can but rarely be exercised.

Most of the trouble in the infirmaries arises from the presence of these persons, who under other circumstances could respectably and honorably earn their living. The institutions of Ohio have attained so high a standard of excellence, that it seems most desirable that the few remaining difficulties should be removed, and all our efforts should be directed to the accomplishment of so desirable and honorable a result.

THE RELATION OF THE COUNTY INFIRMARIES TO THE STATE BENEVOLENCES.

BY A. B. RICHARDSON, M. D., SUPT. STATE HOSPITAL AT COLUMBUS.

The county infirmary in Ohio has passed through many of the vicissitudes and has experienced many of the variations of public opinion that are inseparable from the formative period of State government. Although the State is now almost a century old, there is still much that is indefinite in the relations of the county infirmaries to the other departments of State and county, charity and benevolence. It has been used, and is still unfortunately used, as a *catch-all* for the refuse and overflow from various other institutions and for all sorts and descriptions of subjects.

It is hospital, children's home, the refuge of defectives, whether blind, mute or feeble minded, as well as a shelter for the financially unfortunate. The tax payer insists upon the most rigid economy in this, to his mind, unrewardable burden, and the surest way to gain his favor is to show a little more of saving in dollars and cents. It is not surprising if under such conditions the economic problem is about the only one that commands consideration. It is too much to expect that he would be willing or able to provide in such an institution suitable accommodations for all these classes. They must all fare alike, a cover for the head, food and shelter for bare necessity is as much as can be afforded, and it is afforded to all alike in one promiscuous assemblage. Then the humanitarian and the reformer are righteously indignant at the short comings of the management of these institutions. They are distressed beyond measure at the absence of proper arrangements and the evidence of incompetency and cheapness in management. It has been too often the *fad* to rail at the management of county infirmaries in unthinking criticism, without the consideration for the difficulties under which they labor.

What then is the province of the county infirmary, and what are its relations to other forms of charity and benevolence, county and State. To begin with, it is not a hospital. It is not its province to provide suitable treatment for either the insane, the blind, the feeble minded, the epileptic, or any other class of sick who require special accommodations or special care. All these belong elsewhere, and true philanthropy demands that suitable provision shall be made for each. The dependents in each of these classes have a claim upon the benevolence and the beneficence of their more fortunate fellows that can be met only by providing for them a just measure of relief and a thoroughly scientific and adequate remedy for their misfortune. Whatever science can do for them, their more fortunate fellows have no right to withhold. It is a debt that health and success must pay to misfortune and failure. We have no right to plead economy. The earth affords sufficient for a fair degree of comfort for all her children, and it is our duty to see that this is not withheld from those of them whose defect or misfortune has made them dependent. They are entitled to not merely food and shelter,

but to such special treatment as will best relieve them from their misfortune; or failing in that, to render it most endurable. This cannot be provided in the county infirmary. There should be no attempt to provide it there. For the insane the State should make adequate provision in the State hospitals. For the blind, mute and feeble minded, special institutions should likewise be adequately provided. The epileptic require special care, and should not be permitted nor compelled to associate with those who are justly entitled to infirmary care. It may cost a little more to make this special provision, but the extra cost is not sufficient for just objection. Not one of these classes but require special provision and special treatment for his best good, and the State should provide it. Neither is the county infirmary an educational institution or a reformatory, children of school age are out of place in it, and should not be admitted under any circumstances. The association of these with classes for whom the infirmary is properly designed, is most prejudicial to their morals, and to their educational development. Ohio has taken a proud position in this direction in the almost universal establishment of children's homes.

The work of these institutions is, everything considered, the most important and far reaching in its beneficial results of all benevolences, State or county. They ward off more poverty and distress, and prevent more crime, than all other means now in operation in the State. Impressions made during the developmental period are more lasting and more influential than those of later years, and it is most important that these should be carefully guarded in the case of those children who are so unfortunate as to be subjects of public charity.

The county infirmary should be restricted to providing a home for the financially dependent. It should be comfortable without extravagance. The furnishing should be without ostentation, but reasonably comfortable. The diet should be plain, but abundant.

There should be in no sense undue restriction, but on the other hand no unreasonable excesses. As far as possible the infirmary should be considered a temporary aid over troublous times and through unpropitious seasons. Every person who can do anything for his support should be required to do it. There should be no attempt to provide specialties in treatment for any special classes in the infirmary. Medical aid should be required, but special classes of the diseased or defective should be accommodated in the institutions especially fitted for their particular requirements. All should co-operate to this end, and there should be no conflict and no antagonism.

The county authorities are interested in providing adequate accommodations for all the special classes in the State institutions, and the State authorities should be interested in seeing that no classes are required to be kept in the county infirmaries for whom they are not fitted or intended.

EUROPEAN INSTITUTIONS.

BY GEN. R. BRINKERHOFF.

Mr. President, Ladies and Gentlemen: It has been my privilege during the past summer to spend some months in Europe, and to visit many of the typical institutions in western Europe and the British Isles.

As you all know, there was an International Prison Congress in Paris in the early part of July of this year. The first session of that congress was held in London in 1875, and since that time the congress has met every five years. That congress was organized by an American, the father of the gentleman who addressed us last evening, Dr. E. C. Wines, and that congress has grown to be a power in the formation of public sentiment throughout the world, and has done much to ameliorate the condition of prisoners.

There was a delegation from America this year of fourteen persons, six of whom represented the general government, and eight represented states. From our own State of Ohio there were four: Mr. H. C. Ranney of Cleveland, a member of the State Board of Charities; Mr. P. W. Ayres and Lawrence Poland, of Cincinnati, and your humble servant. We were the largest delegation at the congress outside of France, except the delegation from Russia. There were twenty-five nations represented. We had the opportunity of meeting representatives from every country in Europe, and from Japan, and Africa, and America. While in Paris, we were the guests of the French Government. We were treated with great consideration, and were afforded every opportunity to see the institutions of Paris and of other portions of France which we desired to visit. We were in session every other day for two weeks. The intervening time was devoted to visitation of institutions in and about Paris, under the direction and through the courtesy of the French Government.

After the congress was over, some of us visited other countries. Mr. Ayres and myself spent the month of June in the British Isles—England, Scotland and Ireland, and after the congress we went upon the continent. We went through Switzerland and down the river Rhine, visiting the principal cities in the Rhine valley as far as Düsseldorf, then into Holland and Belgium, and back through the south and west coast of England.

Primarily my purpose in visiting Europe was to visit the prisons. I had visited all the typical prisons upon the American continent, and I felt a desire of making a comparison of our methods with the prison methods of Europe. I had also, during the past 18 years, visited many insane asylums, and kindred institutions in this country, so that I was very glad of an opportunity to make comparisons and I availed myself of all the opportunities which my time permitted.

It is not easy in any of these European countries to gain access to prisons. It is not like it is in America, where you can pay a quarter to the turnkey and go into any prison, or perhaps without any pay at all go by droves or parties through a prison, as we do at the Ohio Penitentiary. You must have a permit from the government itself. Those who are in control of the prison can not admit you without a permit from the department at the capitol. Through the kindness of the Secretary of State at Washington, I had letters of introduction to all ambassadors and ministers and consuls of the United States residing in these countries which we visited, saying to them that it would be agreeable to the department at Washington if they would render me all the aid in my work of observation that they could. So before going to Europe, I had arranged by correspondence in all of these countries through a line of forty cities, in order that no time should be lost. I never was treated more kindly by anybody anywhere than I was by the representatives of the United States. In many instances the consuls went with us in visiting institutions; and when they could not go themselves they had some one from the consulate accompany us. So we had facilities which are not often accorded to Americans. I noticed by the visitors' registers in the various prisons that but very few visitors were allowed. Upon one of the visitors' registers in a Holland prison only two visitors had been recorded in a year.

It would be futile to attempt to give you any idea of each separate institution visited, in the short time which is allotted to me here. I expect, as soon as I have time, to write up my observations of the separate institutions of Europe, and hope to put it in print by and by.

Now, first as to prisons. In some prisons in America our methods and results have not been equalled in Europe. In Europe the fundamental idea upon which they deal with prisoners is to deter them from crime by severity of treatment. In all high grade prisons of Europe they have what is known as the separate system, or Pennsylvania system, as we call it here, which was introduced in this country in the early part of the century at the Philadelphia prison, Cherry Hill. When a prisoner goes in there he is kept entirely separate from any other prisoner. He is entirely secluded during the

whole term of his imprisonment from every other prisoner, and when he goes out he has no knowledge of any other prisoner. This is the almost universal system in Europe. In Belgium a prisoner, after ten years of imprisonment, is taken out and placed in a congregate prison.

The separate system was tried in this country in New York, Massachusetts, Maine, Pennsylvania and Rhode Island, and it has been abandoned in all these states except in Philadelphia.

The National Prison Congress, unanimously, I think, with the exception of the representatives of the Philadelphia penitentiary, do not think that the separate system is the best method of dealing with prisoners; but we do believe that prisoners who are awaiting trial should be kept entirely separate from every other prisoner. In that respect Europe is a century in advance of us. In America, in the average American jail, as you know, the prisoners are permitted to congregate in a common hall; old scoundrels, and young men convicted for the first time, and boys, are thrown together, the younger ones learning of the older ones everything that is wrong and vicious. In nothing are we so far behind in America as in the methods of dealing with prisoners awaiting trial.

The first prison I visited in the British Isles was in Cork. It was just as clean as any house, everything in perfect order. When the prison van comes up to the prison every prisoner is placed by himself. Each has a little cell in the van, and when they are brought into the prison they are at once separated, and each man is put in a little cell. Then they are taken out one by one and registered and assigned permanently to their separate cells, and they never see any other prisoner until after their conviction, and then only under certain conditions. The period of imprisonment is longer or shorter, as the circumstances may be. In Great Britain, prisoners that are to be confined for two years are kept in what is called a local prison. Those confined for a longer period than two years are sent to one of three prisons, Dartmoor, Portland or Parkhurst.

Among the greatest advantages which European prisons have over our prisons are those found in the mode of administration. The administrations of all the prisons of Europe are under a central board in the department of justice at the capitol. In Germany each province has control of its own prisons, but all in that province are controlled by the department of justice at the capitol; so when you have visited one prison, you have really seen them all, because they are all managed just alike. Even the county prisons are under the control of this prison commission at the capitol. In Dublin, the President of the Commission, Mr. Gibbons, went with us; in Edinboro, Mr. Beaton Bell went with us, and in London, Captain Spoffard gave us permits to visit every prison in England. At the head of each of these prisons are men of intelligence and experience. They are kept there during good behavior. There is no politics connected with any prison in Europe. The government may change from liberal to conservative, and back again, year after year, but the heads of the prisons and asylums throughout the kingdom remain unchanged. Every one of them is an expert in his line. In Europe no one is thought eligible to have charge of a prison unless he has served fifteen or twenty years, and promotion comes to them as it does in our army.

No one is admitted into an European prison service without being first subjected to an examination, physical and mental; then he is put to work for six months, in some countries for a year, and at the close of that time of probation, if he is found to be competent and useful, he is put permanently on the prison staff and remains there during good behavior. When he gets to be sixty years old he is retired upon a pension. They have no political interference. In Germany and in Belgium they have what they call the prison conference. In Germany, twice a week the prison staff is required to meet in a room, and there the prison director calls around him his entire staff, and they discuss all matters pertaining to the prison. They observe every prisoner. They study every prisoner. The chaplain tells what he knows about a certain prisoner and the doctor tells what he knows about him. The man who has charge of him in his industry makes his report. They have this interchange of ideas and observations twice a week

in Germany, and in Belgium they meet every morning for an hour. Thus they obtain the information necessary to properly treat each prisoner.

But I think they have missed one thing which we have gained in this country. They know nothing about the Elmira system, which is now in use, and going like a wave over the country, and promises to be the greatest advance in prison reform and prison government in the history of our time. I had the privilege at the Paris Congress, on request of the managers of the congress, to present the Elmira system. I did so at one of the general sessions of the congress, and it was translated, and it has gone into the regular printed bulletins of the congress. Mr. Lewis and Major McClaughry also presented certain phases of it. So we have before the European people a general knowledge of the workings of the Elmira system.

The only thing that I really felt we could gain in this country from European prison management was in their management of prisoners awaiting trial, and in their management of the short term prisoners by the entire separation of the men, and in the administration of prisons through the more careful supervision of an efficient and permanent prison staff.

Some prisons are very interesting in themselves. There is the old prison at Ghent, which is one of the best I saw in Europe. I have never seen a prison conducted on the Auburn system so completely perfect. In the Ghent prison they work in association. It is not the separate system, but the prisoners are classified. Each cell block runs off by itself. The younger prisoners are put in a block and they work together and never associate with the others. They eat in that block, and their workshop is in that block; so there is no association between the different grades of prisoners. I felt that that system might be imitated in this country to good advantage.

Then there is another prison at Parkhurst in the Isle of Wight, England, which interested me very much. Colonel Partridge, the governor, is one of the most cultivated prison wardens I have ever met anywhere.

If we could have this kind of administration in this country we could reform our county jails so that in a few years America would be on a par with the best prisons in Europe.

Coming from the prisons into the other institutions in Europe, I was very happy to find that America was ahead. I visited quite a number of asylums for the insane in the different countries. I visited only the best institutions. I was at Morningside and at Holloway near Windsor Castle, and at another asylum in Gloucester. These are three of the highest grade asylums in England or Scotland. I was also in Ireland at two or three of their high grade asylums. I am glad to report to you that in my judgment there is not an asylum in the British Isles or in all Europe, take it all in all, that is equal to the asylums in the State of Ohio.

Ohio, take it as a whole, in the care and treatment of the insane has no superior in the world. I was talking with Dr. Clouston, at Morningside. He has added a very complete institution on another portion of the ground, which costs a great deal of money; I think he told me every bed in it costs \$5,000. The same rate of expense prevailed at Holloway. They are beautiful institutions. Dr. Clouston is one of the foremost men in the world in regard to the treatment of the insane. I was pleased with his institution, but I ventured to suggest to him that we had a system in Ohio which I thought it would be well for him to consider; that it had a larger and wider segregation, and I described to him the Toledo asylum. He said: "I have heard about that institution, and I am glad to hear more about it; I agree with you, and would like to adopt further segregation of the insane here."

In Europe you find the different classes of society, the very rich and the very poor. They have institutions especially for the benefit of the lords and the ladies, and other titled people, who become afflicted with insanity just like other folks. But Europe nowhere has come up to the Ohio idea that when a person becomes afflicted with insanity, that by that fact he becomes a child of the State and is entitled as such to the best care

that a cherishing mother can give; so that in all our asylums, all people afflicted with insanity, whether rich or poor, high born or low born, are treated the same. The asylum at Gloucester is the finest in the British Isles; but even there they have this same system. They have two departments, one for the pauper insane and one for the wealthy insane. The superintendent told me that in the Gloucester asylum one patient paid as high as \$5,000 a year to the institution, and had special attendants and special care. I don't like that. I don't think it is good for the patient.

I met Dr. Rutter in Paris, and we made up our minds that the insane asylums we had visited were not the institutions we wanted in this country.

The finest asylum on the continent which I visited was one I had never heard of before. It is out of the line of travel. I went there for the purpose of visiting a reformatory, and when I got there I found a kinsman of mine. He took possession of me and showed me the beautiful city of Zutphen, and he took me to see the asylum. It is a beautiful institution and admirably cared for, but it is for that class of patients who are able to pay well for their keeping.

In Belgium, in company with Mr. Ranney and Consul Morris, I went to Gheel. It is the oldest institution of its kind in the world, going back 600 years. The peasantry who lived in that community began in those early days to take charge of the insane in private families. At present it is under the control of the government, and there are probably 2,000 patients there at a time. These patients are placed out. There is a general supervising hospital which is the receiving ward, where all patients are received. They are there under observation until their peculiarities are known, and then they are distributed. All of the inhabitants in Gheel receive patients. As a rule they are not permitted to receive more than two, sometimes three, but rarely. These people for generations have been caring for insane. They take these people and board them and look after them and care for them, as a member of the household. They eat at the same table with the family as a rule. It was a very interesting place, and very well administered.

Now let us go to other kinds of institutions, those for juvenile delinquents, the class who go to Captain Barrett's institution at Lancaster, or to Captain Stiles' at Delaware. The institutions in Europe for this class are not up to an equality with ours. I am glad to report to you that in the care of juvenile delinquents as a rule America is far in advance of any country we found in Europe. I don't know as it will interest you to describe how these institutions are conducted. They do not have the proper appliances; they do not teach them trades; they do not have the industrial departments to the extent we do; they go upon the principle of not giving any of these children any better care than they would get among the peasantry from whom they generally come. They have the plainest kind of hard benches, and their beds are nothing but a hammock, or in some places a straw tick on a board. I am glad to say in all countries outside of France large attention was given to these children in the formation of a christian character, especially in Switzerland and Great Britain and Holland. But in the general run of them I found none that could compare with our juvenile institutions except one or two in Great Britain. At Birmingham our consul took us to the Henley Cottage Home. It is a delightful place, where they have the care of dependent boys and girls, not children who have been delinquents or who have committed crime, but children who have been in the poor-house. They live in cottages which are better planned than any I have ever seen in this country. Each cottage has all the appliances for the comfort of the children. In each of the cottages twenty children are placed with a house-father and a house-mother. They have one feature which is different from anything we have here in the distribution of these children. Instead of having in each cottage twenty children of the same age and of the same advancement in school, they have them diversified, so that this family of twenty is as near like a large private family as it can possibly be: there are the big boys and girls and the medium sized, and the little tots, and the older ones help to look after the little ones. The children do all the work in the house. They have no central dining-room, but have a dining-room in each cottage. It impressed

me as an idea worthy of consideration in America. I was very much pleased with the appearance of the children, and with the appearance of the grounds and the surroundings. They have a large swimming pool, and every child, male and female, is taught to swim, and this is considered an essential part of their education and training, and I think properly so. They enjoy it. I was told that there were in England a half dozen of such cottage homes conducted upon this same principle.

In the training of delinquents there was one thing which impressed me as worth while to introduce into this country, and that is the trainingship. They have these trainingships in Belfast, Glasgow, Newcastle-on-Tyne, London Harbor, Southampton Harbor, Bristol and Liverpool. The first we visited was at Belfast. The ship was anchored in the bay, and our consul had arranged before-hand, so the commander took us into the ship. It was an old war ship which had been abandoned and altered for this purpose. On that ship were 240 boys, and a happier set of boys I never saw in any reformatory. They are taught four trades, viz.: working in iron, working in wood, tailoring and shoe-making; and every boy is taught everything connected with the management of the ship. A large number of these boys grow up for the British Navy or the Mercantile Marine. The ship is in charge of a retired navy officer, Captain O'Rourke, a christian gentleman, and his wife. They make a delightful home for these boys. We visited another ship of this kind at Liverpool, and it was a delightful place. Why not have here in Ohio at Cleveland or at Toledo a donation from Uncle Sam of some abandoned revenue cutter, and start in it a training school for boys and make sailors out of them. It certainly could be done upon the Atlantic seaboard, and it is certainly cheaper to devote one of these old ships for a training school than the way some institutions are conducted. Why not appropriate a dozen ships on the different coasts to receive the waifs and delinquents, and make sailors of them for our Mercantile Marine? I think this is as good a work as they are doing in Great Britain with delinquent or dependent boys.

I want to speak of one other thing which it would be well for us to adopt in Ohio and other portions of the country. In England, for the first offense they never send a boy to a reformatory. They keep their children out of every sort of prison as long as possible. The judge will give a delinquent a lecture, and sometimes order a birch, and then discharge him. In three times out of four such a boy is never arrested again. We put a good many boys into the reformatory at Lancaster. At least 400 are there now that ought not to be there. Captain Barrett will tell you that himself. It is an outrage to send a boy to a reformatory under our present truant law. In Great Britain, under their careful method of dealing with young delinquents, they are emptying their reformatories. The tread-mill I saw for the first time in my life in London. But Mr. Brice, at the head of the present commission, and other gentlemen, consider it a relic of barbarism, and say that it is going to be abandoned. In the recent investigation by Parliament, covering a period of six months, of the prisons of Great Britain, the abolition of the tread-mill has been recommended. The treadmill is a great wheel upon which they can put fifty or sixty people at once, and they make a power of them to grind their corn or wheat. All the intelligence it requires is as the wheel goes round the man has to step up and step up and he has fifteen minutes on and five minutes off for six hours. It is no credit to Great Britain to be using that system. Great Britain is the only country in Europe where they have corporal punishment. Even in Russia they have abandoned corporal punishment except for certain high offenses, and they have abolished capital punishment in Russia except for treason. Capital punishment is passing away in Europe. In Switzerland and Germany, and Holland and Belgium, corporal punishment has been completely abandoned. They do not allow the lash to be used under any circumstances. In England they do under certain conditions. A man who is charged with a serious offense—for instance if he has assaulted an officer—can be reported, but he can not be punished till he has been brought before a committee of magistrates of the county, who meet once a month. The prisoner is permitted to go before the magistrates and tell his story, as well as the officer; the prisoner is even permitted to call witnesses; and then upon careful consideration of

the whole subject, punishment is administered; but they can only inflict a certain number of blows. They manage to get along without the use of such instruments of torture as we have in our penitentiary. Just think of it! In the Ohio Penitentiary a prisoner can be brought up, and without any trial, just upon the report of an officer, the grossest indignity to manhood is inflicted upon him. Talk about Russia. Such things could not happen in Russia as happen almost daily in the Ohio Penitentiary.

In making these comparisons between Europe and America, we find that, except in the matter of dealing with the criminal classes, America is clearly in advance. The only place where I felt humiliated was when I went into prisons for the treatment of short term prisoners, and the prisons for the detention of prisoners awaiting trial.

The average jail in Ohio is an outrage upon humanity, and a crime against society. If you will take the trouble to inspect the jails in Cleveland, and Cincinnati and Toledo, you will say so. If the architects of the Toledo and Cincinnati jails had purposely undertaken to build an institution to prevent the separation of the different classes of criminals, they could not have accomplished their task more perfectly.

What has been the result of this improved prison system in Europe? Crime, instead of being on the increase, as it is in this country, is on the decrease. I visited prisons where not one half of the cells were occupied. I did not find in the British Isles one full prison. At Perth, in Scotland, they have 500 prisoners, and 1,200 cells. It is because they have cut off all contamination of prisoners awaiting trial, and because when they are discharged, they are discharged on a ticket of leave and properly cared for by Prisoners' Aid Associations.

Now as to the care of imbecile children. There is no institution upon this planet, I am thoroughly satisfied, that is equal to Dr. Doren's institution in the city of Columbus.

In Ohio, however, we can learn some things in regard to the industrial employment of the insane, and nobody is more ready to admit that than are our own superintendents, and I think it is in this respect that our greatest advance is to be made, but upon the whole, as compared with Europe, we have every reason to be proud.

CARE AND EDUCATION OF THE DEAF.

BY W. S. EAGLESON,

Ex-Superintendent of the School for the Deaf and Dumb.

We live in an interesting age of the world. For convenience in talking about it we make a century the unit of history. We are nearing the close of the nineteenth century. Reformers, philanthropists and christians look backward to see what has been accomplished. Is the world progressing? It certainly is along the lines of scientific discovery and invention. But how about the work done to lessen the world's sorrows and multiply its joys; to make men and women who are at a disadvantage in the race of life better and happier? Are there signs of progress here? The treatment of the "defective classes" by society is a gauge that measures the rise of the tide of civilization.

The facts that more thought and care and attention are given to these classes and more ample provision made for them are evidences that the civilization of the present is of a higher order than that of the past.

The time was in uncivilized countries when persons born deaf were regarded as monsters; it was thought that they were the victims of satanic influence, and the existence of such defect was regarded as sufficient cause to put them to death.

It is pretty certain that the gifted Augustine, 350 years after Christ, regarded the deaf mute as "incapable of salvation," because "faith cometh by hearing," and as the deaf could not hear, neither could he be saved.

It is a long step in advance that has been taken since that period. The world labored under a great mistake with regard to the deaf for thousands of years. It was thought that they did not possess the natural gifts of mind and soul that had been bestowed on other people. It was thought that there was little or no manhood there, only an animal organization without mind capable of development to any appreciable degree.

But this mistake has been discovered, and christian nations are hastening to correct it. It has been found that the congenitally deaf mute differs only in the slightest degree from a hearing person. So far as physiological discovery can go there is no difference. For to the scientist the ear of the mute is perfect. Somehow the nerve of the ear fails to convey impressions to the brain. It is a slight difference, but the consequences to those so afflicted are of the most serious nature. But having discovered that there is mind and heart there that are capable of the same development as in those favored with hearing, the friends of the deaf have been eager to devise and perfect methods to secure for them the same development.

It is creditable to our nation that in every state of the Union there are schools for the deaf established; that the effort is made to put deaf children into free schools exactly on a par with other children as nearly as possible.

Having had a brief experience in such work, I have been requested to give you some thoughts on "the care and education of the deaf."

A child is born deaf. Its organization is perfect, with a very slight exception. But by reason of this defect it is at an immense disadvantage in its start in life. Sight is its only source of knowledge. Its range of knowledge is confined to the narrow sphere where it lives. Faith in outside things cometh by hearing, and so it is cut off from communication with its own family, with the neighbors, and with society. Its faculties, naturally good, are undeveloped, so that it is the rule for children born deaf to be brought to school at eight years of age, without knowing their names or their family names, without a language for the exchange of ideas, and hence with almost no development. Last year one came at seventeen years of age, who did not know his name nor his family name.

All parents can do for such children, ordinarily, is to feed them, clothe them, and give them care until they are old enough to enter the State school. Their education must be secured away from home. This is a great heart-break to parents to part with their children thus early and for so long a time, in order that they may be developed mentally, morally and spiritually as other children are.

As there are not enough children in any one locality to constitute a school or justify paying a teacher, they must all be brought together in one place.

In our school there are nearly 400 children. To give these children the proper care away from home is a very difficult problem for the State to solve.

The State of Ohio, through its Governor, appoints a Board of Trustees to secure the care and education of its deaf children.

The Governor should make these appointments as Governor, and not as politician. He should not think of rewarding anybody for party services thereby. Men of high character, with qualities of head and heart that would adapt them to wisely conserving the interests of an educational institution, should be appointed.

In the hands of such a Board as this can safely be left the election of a superintendent. And having elected a superintendent they have little else to do with the internal management of the institution; nothing except through the superintendent. They clothe the one head with full power over the details of the institution. If they wish to reach any department and effect any changes they should do it through the superintendent.

The Board can never acquire sufficient knowledge of the institution and its workings to go into detail in its management.

What ought a superintendent to be? He ought to be a good executive, well up on school work, with the special qualifications for managing a school for the deaf. He should be an expert in the language of the deaf.

If the proper man can not be found in the State, go out of the State and find him. Import him. Why not? If Ohio State University can import a President from Nebraska, because a suitable man does not show up at home, why should the deaf school be at a disadvantage because a suitable man can not be found at home? Suppose the politicians rage at such an innovation as this. Let them rage. It is quite a common thing for other states to do so. By all means put a good man, a tried man, a well qualified man in for superintendent. Do not put in a man who must learn the business after he begins it. Such a man becomes acquainted with the deaf, and the best methods of caring for and educating them at their cost. This is not fair. They should have the best helpers and advantages from start to finish, for their time is too short when they have the wisest, most faithful, conscientious and diligent guides and teachers.

Never put in a superintendent for political reasons. If so his tenure of the position will be insecure for that very reason and he will have little incentive to qualify himself for his work. He will expect soon to join the procession of those who have preceded him.

The work in the institution is divided. Those who care for the children are a distinct class from those who teach them.

Who shall take the place of the parents of the deaf children when away from home at school? They should be men and women of good character, whose example will be helpful. Among other requisites may be mentioned:

- a. Love for the children.
- b. A spirit of self-sacrifice.
- c. Patience, and plenty of it.
- d. A capacity for making them happy.
- e. A knowledge of their language, so as to be able to communicate with them readily, freely and fully.

In short, they should be all that a capable and loving parent is.

How are such attendants to be secured? They should be appointed by the superintendent of the institution, and owe their places wholly to him. He must also have the power of removal, then these helpers will be loyal to his administration.

It might be well for the law to empower the superintendent to have a training school for helpers in which (being already persons of the right character) they will get an outfit of signs and methods that will make them successful workers.

It must be apparent to all observing citizens of Ohio that the present method of supplying helpers and attendants through political influence will never give these deaf children the care they are entitled to.

If the superintendent attempts to remove one of these political appointees for incompetency or any just cause even, some member of the board is on his back, and says: "Touch not mine appointed;" or the local politicians of a neighborhood make life miserable for the Governor until he interferes.

* * * * *

The superintendent must be wise enough and have power enough to control the whole system of appointments. He must be responsible for it, and if he does not do well, turn him out. The board should never meddle in this matter.

Another matter that pertains to the care of these children that is of vital importance is the dormitory provision. The constant tendency is to crowd the dormitories. I was satisfied last year that there were too many sleeping in one room, on both sides of the house. Sixty-four young men, most of them grown men, slept in one room, with their beds

about as close together as they could stand and leave room to get about; also about the same number of young women on the other side of the house. As a result of this, one of these young men, one of the stoutest, the pitcher of the ball team, is dying of consumption and cannot return to school. The deaf naturally have weak lungs. Because they do not talk they have less chest development; they lack the exercise of rapid breathing that goes on with talking people when engaged in animated conversation. For this reason they should sleep a few in a room, and have plenty of fresh air. Last summer I prepared three additional rooms for the larger boys and girls, but for some reason they are not used. There are rooms enough. There are five of the largest and best rooms in the house that are locked up, except once a month, when the members of the board are at the institution.

If necessary, the members of the Board could be entertained at hotels at slight cost to the State, and leave this room for the children. There are also strong reasons why the Board should be entertained at hotels and not in the institution. I would suggest that either a committee of the Board of State Charities or the Health Officer of the State visit all the dormitories some night after the children have retired, and advise with the officers of the institution about their appointments. The matter of the health of these children can not be guarded too carefully. According to the family plan adopted a year ago, the children are crowded into closer sleeping quarters than formerly.

And for a like reason the institution should be provided with a thoroughly equipped gymnasium, where the boys and girls under a skilled teacher of physical culture will develop their bodies as nature intended. Such a department is very essential to the physical well-being of the deaf.

I come now to the education of the deaf proper. This is the main idea in the institution. It is a school, not an asylum. The deaf can be successfully taught. Various methods are employed. All of them have merits. The method employed should be adapted to the pupils in hand. A very slow, dull, unobserving pupil should be taught by the method that will advance him most rapidly. This will probably be by the sign method mainly. For others, lip reading and oral work may be relied on mainly.

Where there is a little hearing it should be developed, if possible, so that it may serve the pupil in after life. Very imperfect hearing coupled with speech is vastly better than lip reading and sign making. An ear doctor should be employed to take as many out of the deaf class as possible. It takes wisdom to adapt the methods to the pupils in hand, so that the best results may be secured. I think there ought to be a persistent effort made to give to each pupil some speech, and the more the better. But probably education should not be sacrificed for speech to any great extent.

Who should be teachers in a deaf school? What are the requisites?

- a. Character.
- b. Scholarship.
- c. Teaching ability, skill.
- d. Adaptation to the work of teaching the deaf.

These requisites ought to be insisted on in every case.

With whom should be lodged the responsibility of appointing teachers?

The law of the State wisely clothes the superintendent with this responsibility. This is right. The superintendent should never surrender this prerogative to anybody.

The superintendent should insist that those employed should have the special qualification necessary before they begin to teach. If they are to be sign teachers, they should first become familiar with the sign language (not smatterers) before they are appointed.

If they are to be oral teachers, they should first have sufficient scholarship, and then have normal training of at least one year in some reputable oral school of the country. Six weeks instruction under even a competent teacher is not sufficient. Other States are requiring a year in a good oral school.

If the oral method is to win its way into favor it should be pushed to the front by the ablest talent that can be secured.

The question of the employment of new teachers in this institution has for years past been a question of *like* or *dislike* with the members of the Board, not a question of qualification.

The deaf children have suffered immense loss by malpractice on the part of teachers, who had to learn how to teach the deaf, after they had begun to teach. It is two or three or four years before such can do full work. No more such teachers should be employed. Then there are some lazy, trifling teachers who should be spurred up to do their best or dropped out.

The insecurity of the position of teacher in the deaf school is a bar to getting and keeping the best talent in the school.

If the matter of the appointment and control of teachers is left wholly with the superintendent, he will have pride enough in having a good school to lead him to secure the best talent and to insist on the best results.

Not only is the education of the deaf of great importance, but an equally important matter is that it be of a practical kind that will prepare the deaf boy and girl for making a living when the school period is finished. For this reason the shops and industries should be wisely fostered and developed. In order to do this it will be necessary not only to have good mechanics as foremen and forewomen, but these skilled workmen must also be skilled teachers. How can such persons be secured to man these industries? "Political influence" will not secure such. The superintendent should be allowed to bring such from any quarter where he can find them. Probably the schools of technology must be relied on mainly to furnish suitable foremen for these industries.

The State of Ohio has spent much money to very little purpose on the shops at the Institution for the Deaf because of the lack of the teaching faculty in those who have presided over these industries. Justice requires me to say, however, that there are some who have never had a technical education who have developed into good teachers in their line.

This whole matter of handicraft for the deaf should receive the wisest care, because it puts the deaf in the way of self-support, and so lifts them to independence and to a higher manhood and womanhood.

Another thing that I would bring to your attention, and to the attention of the public, is the teaching of art to the deaf.

Public schools for the hearing embody the teaching of the principles of art in their course. The deaf should have the same provision made for them. I hope the next Legislature will make an appropriation for the employment of an art teacher. There are reasons why we may expect the deaf to excel in this department. The sense of sight becomes wonderfully keen with them. The eye does double duty—both sees and hears for them. They see vastly more than hearing people, they see all the details of things. Hence, they may be expected to make more perfect discrimination as to lines and color than hearing people. And facts, as observed, bear out these observations. Deaf pupils, both in this and foreign countries, have risen to distinction as artists. It is but justice to give them a chance by furnishing them at least as good facilities in art as hearing children enjoy.

One other plea I will enter for the deaf before I close. Fairness to this class demands that in manning the State Institution with helpers the deaf should have the preference where they can do the work satisfactorily. They should not be discriminated against to leave room for the horde of hungry political heelers. Further than this, I believe that the deaf children should do all the work at the State Institution that they are capable of doing. The skill the children will acquire in doing the work of the institution, will be very valuable to them in after years. Probably very few other helpers outside of the deaf would be found to be a necessity.

In conclusion, I would respectfully suggest that at the next session of the Ohio

State Conference, the question of how to divorce the benevolent institutions of this State from the baneful influence of partisan politics be given the attention that it demands.

THE CONDITION AND CARE OF THE INSANE AND EPILEPTICS IN THE DAYTON DISTRICT.

DR. J. M. BATLIFF.

Understanding that the object of this Conference is to obtain information respecting benevolent and other work, I will endeavor to give you a brief report of the condition and care of the insane and epileptic in the Dayton district.

This district comprises twelve counties, as follows: Montgomery, Preble, Darke, Shelby, Logan, Miami, Champaign, Clarke, Greene, Warren, Butler and Brown.

I have made a personal visit to the insane departments of all of the above infirmaries during the past two weeks, and this report is the result of observation, and what I could learn from those in charge.

MONTGOMERY COUNTY.

There are sixty-nine inmates in the Montgomery County Infirmary insane wards; forty-four males and twenty-five females. Of the males, three are epileptic, four imbecile and one idiot; four are privileged, two are confined in the strong rooms at all times; none are employed.

The restraint used consists of leather wristlets, fastened to belt strap, and cloth mittens. Both are used occasionally. There is one attendant to care for the entire number during the day; he spends most of his time in his room, but visits the ward frequently; he has no help but that of some of the inmates.

Of the twenty-five females, two are epileptic, none are secluded during the day; one usually restrained with camisole at night; none employed except to assist with ward work. There is one female attendant to care for the entire number, besides repairing and making all the new clothing for the females, and superintending the washing of all filthy clothing. The attendants are on duty from 5:30 A. M., until 8 P. M. every day. The general night watch makes his rounds through the wards every eighty minutes during the night.

The attendants' rooms are separated from the wards by the dining-rooms.

The male inmates are located on the third floor of the main building, which is of brick, and a substantial structure.

The females are on the second floor of the same building. The day rooms are large, well lighted, high ceilings, heated by steam; radiators are protected by screens. The furniture consists of wooden benches. The windows are protected by iron grating about six inch mesh. Wooden doors. From two to twelve inmates sleep in each dormitory, which adjoins the day room. The furniture consists of iron bedsteads, with an occasional chair; the bedding is substantial and clean; straw is used in all of the bed ticks and pillows.

The strong rooms are at the end of the wards; the windows are protected the same as those of the day room; the entire door is made of iron grating, which gives the rooms a prison-like appearance. The only furniture is the bedstead. Each room has a hopper flushed from the outside. Each ward has a general dining-room. The food is the same as the other inmates. Each ward has a bath tub with hot and cold water, stationary wash stands, and water-closets with automatic flushers, all in good condition. The water supply is good, sewage good; building lighted with gas.

Condition of inmates is fair, clothing fair; all are clothed, and all bathed once a week. The wards are clean and well ventilated. There are two airing courts of about fifty by one hundred feet each, enclosed by a high board fence, with no shade except what is afforded by the fence; the ground is covered with gravel. I saw no chairs or benches. There is a wooden stairway with hand-rail on the outside of the building. There is a door leading from the day room to the stairway, which is always unlocked when the weather is pleasant, so that the inmates have the privilege of the court; there is a separate stairway for each ward. No amusements. Religious services held every two or three weeks by friends of the institution from Dayton. Medical attendance once a week, and subject to call at any time.

GREENE COUNTY.

There are twenty inmates in the Greene County Infirmary Annex. Eleven male and nine female. Of the eleven males, one is an epileptic, one an idiot, two are privileged, one confined in cell room at times, one employed; no restraint is used. One attendant during the day.

Of the nine females, one is an idiot, three are privileged, two are employed. Attendant is an inmate of the infirmary, who assists the male attendant in the care of the female inmates. The annex is a two story brick building 40 x 100 feet, located about 100 feet from the main building. There are nineteen cells on each floor, opening on a central hall eighteen feet wide; twenty feet of the front end of hall is cut off by heavy iron doors, and is used for sitting room for attendants. The floors are all cement; the windows, one of which is in each cell, are protected with heavy iron bars. The cell doors and hall partition are heavy wood frames, covered with wire netting, two inch mesh. The size of each cell is 7 x 12 feet, and contains one bed; there is a hopper in each room, connected with the sewer. The bedstead is iron, with straw tick and pillow; the bed clothes fair; no other furniture. Each ward has a bath tub, stationary wash stand with hot and cold water; inmates are bathed once a week. Each ward has a dining room. The food is the same as that of the other inmates. The condition of the inmates is fair; the clothing is fair. The wards are clean, well ventilated and heated by steam. There is no amusement; exercise in the hall and out of doors occasionally. Religious service occasionally in chapel for all that can attend. Attendant sleeps in building. Medical attendance once a week, special call if needed. The male inmates occupy the lower floor, the females the upper.

MIAMI COUNTY.

There are twenty-four inmates in the Miami County Infirmary Annex. Twelve male and twelve female. Of the twelve males, two are epileptics, seven are imbeciles, eleven are privileged, one confined in cell, nine are employed about the house and grounds at times. None are restrained. One attendant in charge, who has other employment about the place. Of the twelve females, eight are imbeciles. None are restrained, two are confined in cells all the time. One attendant in charge, who also has charge of the sewing room. The annex is a well built two story brick building, located about 100 feet from the main building, with cells opening on central hall thirteen feet wide. The floors are cement, the windows are protected by iron grating, the cell doors and hall partitions are heavy wood frames covered with wire netting two inch mesh. The size of cells is 7 x 10 feet. There is a hopper in each cell, an iron bedstead, straw tick and pillow, bed clothing good and clean. The hall is used for day room; the only furniture is permanent benches. Each ward has a dining room. The food is the same as that of the other inmates. All are bathed once a week. There is a bath tub and stationary wash stands on each ward. The supply of hot and cold water is good. The wards are heated by steam, ventilation from stack, which is good. Sewer connections in each ward. There is no amusement. Each ward has a small airing court

accessible at all times. There are no night attendants. Attendant sleeps in the ward. Condition of inmates fair; condition of ward is good. All inmates are clothed. Medical attendance twice a week, subject to call. Religious service held once a month by Troy friends of the institution.

PREBLE COUNTY.

There are twenty-three inmates in the Preble County Infirmary Annexes. Sixteen male, and seven female. Of the sixteen males, one is an epileptic; fifteen imbeciles and idiotic. All are privileged. Four are employed. No attendant; they are cared for by inmates of the infirmary. Of the seven females, three are epileptic, three imbeciles; six are privileged; one confined in cell; two are employed. No attendant; they are cared for by inmates of the infirmary. No restraint is used. There is an annex for the males, and one for the females, each a two story brick building 16 x 40 feet, located about fifty feet from the main building. The windows are protected by heavy iron bars, and the doors of the same material. The buildings are heated with unprotected iron steam pipes on the sides of the walls; there is no ventilation except from the windows; the odor is very bad. There are water closets in the wards, which are in bad condition. There is a sewer under each building. There are no dining rooms; the inmates eat in the cells, which are about 7 x 9 feet. The day room is the hall of the ward, which is 6 x 35 feet. The furniture is benches and old chairs, not much of anything. All of the sleeping rooms are cells; the furniture, old wooden bedsteads, straw ticks, feather pillows, and plenty of bed clothing in fair condition. Food same as other inmates; clothing very ordinary, condition of clothing, fair. All are bathed once a week. There is no bath tub for the men. No hot water in the ward; the hot water is carried from the main kitchen in pails. There is a bath tub in the female ward, but no hot water. Amusements none. Exercise in the yard. Religious service once a month. Day attendance none. Night attendance none. Coal oil is used for light. Condition of inmates not good. Condition of ward bad. Each annex has a dungeon, which is used occasionally. Medical attendance once a week, subject to call.

DARKE COUNTY.

There are nineteen inmates in the Darke County Infirmary Insane Wards. Seven male, and twelve female. Of the seven males, three are epileptic, two imbeciles, one idiot; four are privileged, three confined in cell; none are employed, none restrained. No attendant; they are cared for by the inmates of the infirmary, with the assistance of the employes. Of the twelve females, five are epileptic, three are imbeciles; none are privileged; all are confined in ward; two are employed, none restrained. No attendant, they are cared for by the inmates of the infirmary, and employes at times.

The inmates are confined to the main building; the female ward is on the third floor, the male ward is in the basement. The windows are protected by iron bars; the doors are of wood. The wards are heated by steam; the radiators are protected by wire screens. The ventilation is from the windows. Water closets in each ward, in poor condition, connected with sewer under the building. The dining rooms are adjoining the wards. The hall of the ward is used for day room. The men sleep in cells, one in each. From one to five women sleep in a room; they have better accommodations than the men. The bedsteads are wood, straw ticks and pillows. The bed clothing is clean and sufficient. The food is the same as that of the other inmates. The condition of the clothing, ordinary and clean. Each ward has a bath tub; all are bathed once a week, and oftener when necessary. The supply of hot and cold water is good. The condition of the inmates is fair, also the condition of the wards. The ventilation of the male ward could be better. No amusement of any kind. No out door exercise. Religious service none. No day or night attendance. Night light, coal oil. Medical attendance once a week, subject to call.

SHELBY COUNTY.

There are twelve inmates in the Shelby County Infirmary Annex. Eight male, and four female. Of the eight males, one is epileptic, five are imbeciles, all are privileged; two are confined in cells occasionally. Three are employed, none restrained. They are cared for by the inmates of the infirmary, with the assistance of the employes.

Of the four females, one is an epileptic, one an imbecile; all are privileged, none are restrained. An employe that has charge of the general male dining room, gives these people all the attention that she can. The Annex is a two story brick building 38 x 70 feet, located about fifty feet from the main building. The cells are on each floor, opening on a central hall fifteen feet in width, and the length of the building; the entire floors are cemented, with an open gutter on each side of the hall connecting with a trapped sewer. The windows, one in each cell and the end of the hall, are protected with iron bars; the doors and front partitions are heavy wood frames covered with strong wire netting, two inch mesh. The size of each cell is 6 x 12 feet. The cells are furnished with a chair, an iron bedstead, straw bed and pillow, and good clean bed clothes. There is a hopper in each cell. The dining rooms are on the wards; the food is the same as that of other inmates. The hall is used for a day room. Each ward has a bath tub and stationary washstands, with hot and cold water; a good supply at all times. All are bathed once a week. The wards are heated by steam, ventilated by stack; sewer under building. Condition of inmates is good; condition of wards, excellent. No amusements. Exercise, walking about the grounds, all are privileged. Religious service, none. Night attendance, none. All employes sleep in main building. Night light, coal oil. Medical attendance, once a week, subject to call.

WARREN COUNTY.

There are twenty inmates in the Warren County Infirmary Annexes: thirteen male and seven female. Of the thirteen males, one is an epileptic, five are imbeciles; none are privileged; two are employed; one secluded. One attendant in charge.

Of the seven females, one is an epileptic, two are imbeciles; none are privileged; two are employed, one secluded. No female attendant. Cared for by help of inmates and employes. None restrained.

The male annex is a two-story brick building, 20 x 60 feet, located about 150 feet from main building. The upper floor has a narrow hall in front of the cells, which are 6 x 8 feet, dark and gloomy. The cells have heavy iron barred windows; the doors are heavy wood, with a space about two feet square cut out of the top, which is filled in with heavy iron bars running horizontal and perpendicular about six inches apart, presenting a prison-like appearance. The cells have no other furniture than the bed. Iron bedsteads, straw ticks and pillows, with sufficient bed clothes. There is a hopper in each cell, not in very good repair, flushed from the hall. The lower floor has a day room, which is not in the best condition. The windows are barred with heavy iron, the door is of the same kind; the furniture consists of wooden benches and a cannon stove; the stove has a wire screen around it. The door of the screen is locked with a padlock. The lower floor has cells similar to the upper floor, both in size and general appearance. The ceiling is low; the ventilation is bad; there is no bath tub. The water has to be carried from the pump, and hot water from the main building. Three inmates were without shoes and socks; two of the men wore gowns, no other clothing. One man is always in his cell. The dining room is in the ward. The condition of the inmates is not good, and the clothing is bad. No night attendance.

The female annex is a two story brick building, 20 x 40 feet, located about 150 feet from the main building. The upper floor has a dormitory and cells. The cells are 6 x 8 feet, one of which is occupied by an inmate at all times. There is nothing else in the cell. She wears but one garment, and that only at times; she sleeps on the floor; the other inmates sleep in dormitories; three women in one room. This building is well

lighted, heated by hot air, and is clean. The beds are straw, with straw pillows and clean bed clothes in sufficient quantity. There are water closets in the wards. There is a bath tub with hot and cold water. The dining room is in the ward. The day room is bright and cheerful, and has some furniture. The windows are all protected by heavy iron bars, the doors are of the same. The clothing is rather poor, but clean. Condition of inmates is not good. All are bathed once a week. Out-door exercise, none. Religious service, none. Medical attendance once a week, subject to call. Food is the same as that of other inmates. Night attendance, none. Night light, coal oil.

BUTLER COUNTY.

There are thirty-six inmates in the Butler County Infirmary Annex. Nineteen male and seventeen female. Of the nineteen males, four are epileptic, ten imbecile and idiotic; one secluded temporarily; all are privileged; all are employed that are able. One attendant has charge, besides being employed in the main building. Of the seventeen females, one is an epileptic, three are imbeciles and idiots; nine are privileged; eight are confined at all times in cells; nine are employed. One attendant, who is also employed in the main building. The annex is a two story stone building 30 x 60 feet, located about 100 feet from the main building. The cells are on each floor, opening on a central hall; the cells are 8 x 10 feet. The windows, one in each cell, are protected by heavy iron bars, six inch mesh; the doors are heavy iron bars also six inch mesh. The cells are furnished with one, and sometimes two old wooden bedsteads, straw bed and pillow, with sufficient bed clothes; also a two gallon wooden bucket, which is used to take the place of a water closet. There are no day rooms; the building is heated with hot air furnaces, one on each floor. Each ward has a bath tub with cold water, the only water in the building; all hot water is carried from the main building; all are bathed once a week. No water closets in the building. The ventilation is from the windows. Condition of wards not good, clean but damp; there is considerable odor in the female ward. Condition of inmates, fair. The men look better than the women. The clothing is clean, but not very good. All males and all employed female inmates take their meals in the general dining room of the main building. All meals are carried to secluded female inmates; the food the same as other inmates. They are visited by an employe four or five times each day. No attention given inmates after they are put to bed for the night. All employes sleep in the main building. Coal oil lamps are used in the male ward, no lights in the female ward. The general appearance of the building both inside and out, is that of a prison. Medical attendance once a week, subject to call.

CHAMPAIGN COUNTY.

There are seven inmates in the Champaign County Infirmary Annex. Three male and four female. Of the three males, one is an epileptic, one an idiot; all are privileged; one employed. Of the four females, two are epileptic, one an idiot; all are privileged; none are employed. One attendant has charge. The annex is a two story brick building 40 x 60 feet, located about 150 feet from the main building. The cells are on each floor, opening on a central hall about fifteen feet wide. The lower floor has a partition through the center, dividing the ward in two equal parts, the front of ward for female, and the rear for the male inmates. The upper floors are not used. The floors are of wood. The windows, one in each cell, are protected with iron bars; the doors and hall partitions are heavy wood frames covered with strong wire netting, two inch mesh. The size of each cell is 10 x 14 feet. The cells are furnished with a chair, iron bedstead, straw bed, pillow and sufficient clean bed clothes. The dining room is in the ward. The food is the same as that of the other inmates. The hall is used for a day room, and is furnished with chairs. The ward is heated with steam radiators, protected by screens. Ventilated from the windows; sewer under building; water closets in each cell. The supply of both hot and cold water is good; bath tub in ward; all are bathed once a week. Female attendant with inmates during the day. Night attendance, none. All employes

sleep in main building. No night light. Condition of inmates is fair. Condition of ward is good. No amusement. No religious service. Exercise in the yard. Medical attendance twice a week, special call if necessary.

LOGAN COUNTY.

There are eleven inmates in the Logan County Infirmary Annex, six male and five female. Of the six males, three are epileptic; four are privileged; two are confined in cells; three are employed; two are restrained with hand cuffs at times. Of the five females, two are epileptic, one is an imbecile, one an idiot; two are confined in cells, none are restrained. One inmate of infirmary has charge of all.

The annex is a two-story brick building, 30x70 feet, located about 100 feet from main building. The cells are on each floor, opening on a central hall, twelve feet wide, with wooden floor. The windows, one in each cell, and in the end of the hall, are protected with iron bars. The doors and front partition are heavy wood frames, covered with strong iron wire, two inch mesh. The size of each cell is 8x10 feet, the floor is cement. The furniture of cells is an iron bedstead with straw bed and pillow, with sufficient bed clothes. There is a hopper in each cell. The dining room is in the main building; food the same as that of other inmates. The hall is used for a day room. Each ward has a bath tub. The supply of hot and cold water is good. All are bathed once a week. The wards are heated by steam and are ventilated from the windows. Sewer under building.

The men occupy the lower, and the women the upper floor. The condition of the inmates is not good. The clothing is poor. Three of the women were without shoes and stockings. Condition of wards, cheerless; there is no furniture except in the cells. No amusement. Exercise in the hall, and in the yard occasionally. Religious service none. Night attendance none. Coal oil used for light. Medical attendance once a week, subject to call.

CLARK COUNTY.

There are twenty-five inmates in the Clark County Infirmary Annex, fourteen male, and eleven female. Of the fourteen male, three are imbeciles, one an idiot; six are confined in cells; none are privileged, none are employed, none are restrained. One attendant, who also has charge of the steam boilers and laundry.

Of the eleven females, two are epileptic, one an imbecile; two are privileged, three are confined in cells; four are employed on the ward.

The annex is a three-story brick building; located about 100 feet from the main building; there are twelve cells opening on a central hall. The windows, one in each cell, and the end of the hall, are protected with iron bars; the doors and hall partition are heavy wood frames, covered with strong wire netting, two inch mesh. The size of each cell is 7½x10 feet. The cells are furnished with an iron bedstead, straw bed, pillow, and sufficient clothing. The hall is used for day and dining room; furniture, stools and chairs. The food is the same as that of other inmates. Each ward has a bath tub with hot and cold water. The water supply is good. All are bathed once a week. The wards are heated by steam. Ventilation from the windows. Sewer under building. Condition of inmates, fair. Condition of clothing, not good. Condition of ward, good and clean.

The women occupy the second and third floors. The men occupy the lower floor and the lower floor of a building adjoining. There are three men in this adjoining building, which is not in good condition. The ceiling is low, the windows small, which are heavily ironed. The doors are iron bars. One cell which is occupied at all times, is lined on all sides with boiler iron, with heavy iron bars on the top. There is but little ventilation in this ward, which is heated with steam, and the odor is very bad. One man is clothed with a dress. One of the female inmates in the annex sleeps in a small room on

the floor. There is no bed or bed clothes. There is no night attendance. All employes sleep in the main building. Amusements, none. Religious service, none. There is an airing court adjoining the building, surrounded with a high board fence, without shade, where the inmates can exercise at times. Medical attendance, every other day.

BROWN COUNTY.

There are sixteen inmates in the Brown County Infirmary Annex; thirteen male and three female. Of the thirteen males two are epileptic, two are idiots; twelve are privileged; one secluded in cell; seven are employed, none restrained. One attendant. Of the three females one is an epileptic; one secluded in cell at times, one privileged, one employed. Cared for by an employe.

The annex is a two-story brick building, located about twenty-five feet from the main building. The cells are on each floor, opening on a central hall, about ten feet in width, and the length of the building. The lower floor is covered with cement. The upper floor is covered with zinc. The windows are protected with iron bars six inch mesh. The doors are constructed in the same manner, and locked with heavy padlocks; besides, many of the cells have a cage on the inside, made entirely of two-inch iron grating one-fourth inch thick, about six inch mesh, which is also securely locked with a heavy padlock. The furniture of the cells consists of an iron bedstead, straw tick, and sufficient clean bed clothes. The dining-room is in the main building; the food is the same as that of other inmates. The hall is used for a day room. There are no bath tubs, no water in the building. All of the water is carried from the pump. All inmates are said to be bathed twice a week. The wards are heated by stoves, one in each ward; ventilated from windows. There are no water closets, no sewers. The condition of the wards good, clean, and but little odor. The condition of the inmates is fair. No amusement. No religious service. No night, and but little day attendance. All employes sleep in main building. Coal oil lamps used in both wards. Medical attendance usually once a week, subject to call.

SUMMARY.

This makes a total of inmates in county infirmary annexes of 282. Of this number forty-two are epileptics, seventy-three are imbeciles, ten are idiots.

Ages vary from fifteen to seventy-five years. These people have not the individual attention that is given to the patients in the State hospitals. They have less medical care; are not as well fed or clothed. Their surroundings are not as pleasant; there is an entire absence of home life; there is no protection from fire. Many of them never have their feet outside of the buildings, and they show a want of fresh air and sunlight. While the people in charge of this class of inmates are doing the best they can with the means and accommodations they have, is it not a fact that Article Seven of the Constitution of the State of Ohio says that these people shall always be fostered and supported by the State?

What is a fact in the Dayton district no doubt holds good throughout the State as to the class of people who inhabit the infirmary annexes. I believe that the object of the State is not fulfilled when these people are so cared for. They are subjects for the State Hospital, and if, as in the case in the Dayton district, there is not room for them, such room should be provided either by enlarging the present, or building new hospitals.

The following letter was read by Secretary Byers:

OHIO STATE BOARD OF PARDONS,

COLUMBUS, O., October 15, 1895.

MR. JOSEPH P. BYERS, *Clerk Board of State Charities:*

DEAR SIR: I should be glad if you would bring up for consideration at the State Conference of Charities this week the pressing need for an organization to give moral encouragement and material aid to prisoners discharged from the Ohio Penitentiary. My four years' membership on the Board of Pardons has greatly impressed me with the need for such an organization, especially as I am located at Columbus, where I come in almost daily contact with prisoners and their friends and relatives, and learn the circumstances of their offenses. I have become acquainted with cases which appeal in the strongest degree to the sympathies, and I have known more than one prisoner who, after having expiated the commission of a crime which was almost excusable (such, for instance, as two that I have in mind at this moment, who took food when they were hungry and refrained from possessing themselves of valuable property which could as well have been removed at the same time), who went out from the prison friendless and hopeless, and in a mood which promised no good to society.

I am convinced that a proportion of the men and women who are sent to the penitentiary can be reclaimed by discriminating effort, and I have at times been sorely grieved by witnessing the thrusting forth from the prison of men whom I knew would find it almost impossible to regain honorable citizenship because of the unfavorable circumstances with which they were surrounded. I conceive it to be my duty as a member of the Board of Pardons to insist upon a rigid upholding to evil doers of the terrors of the law as a matter of protection to law-abiding people, but the instincts of humanity have at times led me to deplore the helpless and discouraging condition in which some of these prisoners are placed at their discharge, but which an individual is powerless to ameliorate. Ohio is a generous State, but it utterly fails to do the least thing to save men from perdition who have committed crimes and have been punished for them; its efforts cease with the infliction of the punishment. Yet I know some prisoners could be saved from a career of crime, alike ruinous to them and harmful to the public.

The time is ripe for the formation of a Prisoners' Aid Association; an association which, like similar ones in other states, shall provide friendless and homeless prisoners, on their discharge, with a temporary home, where, by some sort of common labor, they may earn their support; and also extend its work to the reformation of the purposes of life, and inspire erring men with a new hope and aim. I shall not, at this time, suggest any details but merely ask you to call the attention of the conference to this matter, inviting an expression of opinion, and particularly for sincere promise of support, should the idea which I have advanced be looked upon with favor. I pledge myself to any aid that I can give.

Very respectfully,

(Signed.)

HARRY MINER.
President Board of Pardons.

Gen. Brinkerhoff: In Great Britain they have, as I stated in my paper, these Prisoners' Aid Associations at every prison in the kingdom. The government helps to form these associations. Every prisoner, when released, is met at the prison gate by a person representing the Prisoners' Aid Association. Before he leaves the prison he is informed that if he wants to lead a better life he can have the opportunity to do so. He is

taken to a home and given work so he can pay his board. He is helped in this way until he gets established. They consider in Great Britain that without the Prisoners' Aid Associations it would be impossible to make the progress in penal reform that they have made.

I move that the consideration of this letter be referred to the Committee on Law and Legislation, with power to draft such a bill as they may deem necessary in order to secure the objects specified in this paper, and to report at the next Annual Conference. (Seconded, carried.)

Gen. Brinkerhoff: I think this conference is practically of one mind in regard to one subject and that is that the distribution of outside relief by the counties ought to be abolished, and that it ought to be administered by the township trustees, and the expense collected by township tax. I move that that subject also be referred to the Committee on Law and Legislation, with power to draft such a bill as may be necessary, to be presented to the Legislature. (Seconded, carried.)

REPORTS OF COMMITTEES.

The following report was offered by the Committee on Organization, and read by Gen. Brinkerhoff, Chairman:

OFFICERS FOR THE CONFERENCE FOR 1895—96.

<i>President</i> , Rev. Washington Gladden.....	Columbus.
<i>First Vice President</i> , Rev. F. M. Green	Wilmington.
<i>Second Vice President</i> , Mrs. A. Thomson.....	Delaware.
<i>Third Vice President</i> , Hon. George G. Washburn	Elyria.
<i>Secretary</i> , Joseph P. Byers.....	Columbus.
<i>Treasurer</i> ,	_____

COMMITTEES.

INFIRMARIES.

G. W. Harbarger, <i>Chairman</i>	Jackson.
E. D. McIntire	Wooster.
Edw. Bogen	Hartwell.
Mrs. John M. Warner.....	Chillicothe.
Thos. H. Elliott.....	Wapakoneta.
Wm. Hughes	Springfield.

HUMANE SOCIETY.

James Smith, <i>Chairman</i>	Cincinnati.
George P. Hunter.....	Warren.
Robert E. Neil	Columbus.
E. C. Parmelee.....	Cleveland.

ASSOCIATED CHARITIES.

Gen. James Barnett, <i>Chairman</i>	Cleveland.
P. W. Ayres.....	Cincinnati.
Rev. James Haig.....	Columbus.
Mrs. James A. Young.....	Toledo.
Mrs. L. P. Hunter	Warren.

CHILDREN'S HOMES AND ORPHAN ASYLUMS.

David Laning, <i>Chairman</i>	Xenia.
Miss Inez Hill.....	Columbus.
Mrs. E. S. Hand	Newark.

Mrs. Flora V. Stanley.....	Maumee.
Andrew Smith.....	Cadiz.
Mrs. B. J. Taylor.....	Warren.
Mrs. E. J. Shaffer.....	Delaware.

REFORMATORIES AND PRISONS.

Capt. A. W. Stiles, <i>Chairman</i>	Delaware.
James Allison.....	Cincinnati.
C. D. Hillis.....	Lancaster.
Warden Ohio Penitentiary.....	Columbus.
W. D. Patterson.....	Mansfield.

WORK HOUSES.

Phil. H. Dorn, <i>Chairman</i>	Cleveland.
D. M. Martin.....	Dayton.
F. P. Beckwith.....	Toledo.
Hugh Fineral.....	Zanesville.
Supt. Work House.....	Cincinnati.
J. W. Pontius.....	Canton.
C. H. Reeves.....	Columbus.

LAW AND LEGISLATION.

Judge M. D. Follett, <i>Chairman</i>	Marietta.
J. W. Southard.....	Marysville.
Oscar Shepherd.....	West Alexander.
John G. Doren.....	Dayton.

COUNTY VISITORS.

Mrs. Chas. E. Kistler, <i>Chairman</i>	Warren.
H. C. Hubbard.....	Columbus.
Adam Lesner.....	Dayton.
Mrs. Ellen Kirby.....	Urbana.
Mrs. I. F. Mack.....	Sandusky.
Mrs. Lorena Northcutt.....	Troy.

INSANE AND EPILEPTICS.

Dr. J. M. Ratliff, <i>Chairman</i>	Dayton.
Dr. H. C. Rutter.....	Gallipolis.
Dr. C. O. Dunlap.....	Athens.
Dr. W. S. Hough.....	Cuyahoga Falls.
Dr. George Stockton.....	Columbus.
Dr. F. W. Harmon.....	Carthage.
Dr. H. C. Hays.....	Toledo.

SEWERAGE AND VENTILATION.

Dr. C. O. Probst, <i>Chairman</i>	Columbus.
---	-----------

DEFECTIVE CLASSES.

Prof. J. W. Jones, <i>Chairman</i>	Columbus.
Dr. C. F. Clark	Columbus.
Dr. G. A. Doren	Columbus.

Recommended that the Secretary of the Conference, in connection with the Executive Committee, be empowered to make additions to the above named committees, and fill vacancies at discretion during the year.

REPORT OF COMMITTEE ON RESOLUTIONS.

During its sessions in the city of Delaware the Fifth Annual Conference of Charities and Correction has met with an unprecedented hospitality; the welcome to our members has been a hearty one by all its citizens. We will return to our homes with the pleasant recollection, of having sojourned in a city where intelligent and zealous women have met the demands of charity in a noble manner. That their efforts have been crowned with success is evidenced in their beautiful Children's Home, the Home for Aged Ladies, and other institutions. While we can not express with words our full appreciation of their efforts to make this the most enjoyable conference ever held in the State, we wish to especially thank Miss Mame Busby, Miss Margaret Hills, Miss Marion Harter, Mrs. Archibald Lybrand, Mrs. V. K. Griffith, Prof. H. B. Vincent and his chorus, Prof. Blakeslee, the gentlemen and ladies of the conservatory of music, and the various chorus societies, who so ably contributed choice selections for our entertainment; also to St. John's English Lutheran Church and the City Opera House for daily and evening sessions, and to Ohio Wesleyan University for the use of Grey Chapel; and to the various newspapers of the city for their full and careful reports of our proceedings.

Your committee on resolutions respectfully report that inasmuch as the trustees of children's homes have the power to employ kindergarten teachers, if in their judgment it is best, it is not necessary to ask the Legislature for further enactments, as requested in the resolution presented to this body by Rev. W. C. Hopkins.

HENRY H. HALL,
SARAH F. JOHNSTON,
DAVID LANNING.

Committee.

The President: I desire personally to thank the ladies of the Children's Home, not only for the courtesies shown to the conference, but for the courtesies extended to me, personally, as president of this conference. I wish to assure them that I appreciate it very highly. I desire also to thank the conference for having made it so pleasant and easy for me to preside over these deliberations.

I desire specially to thank Dr. and Mrs. Shaffer for their constant alertness and efforts to see that everything was provided for our convenience and comfort.

General Brinkerhoff: I have been in attendance at all of the annual conferences of this society from the beginning, and I am very proud of

this conference. I had a great deal to do with the creation of this conference, and I am happy to see that year after year it increases its number, and is becoming a useful institution. I am proud of its numbers and of its personnel. I believe when we publish our report this year of this conference, that it will be equal in weight, upon the subjects we have considered, to the National Conference of Charities and Correction. This conference is a great educational power. I believe the success of this conference is due very largely to the labors of this local committee. We never held a conference in Ohio where we received more attention and courtesies than we have received in Delaware. The attendance of the citizens at our meetings, especially the evening meetings, has been larger than in any city where we have met in the State. I want to express my thanks to the citizens of Delaware, and especially to the ladies, for these courtesies which have been extended to us.

Mr. Neff: I move that the thanks of this conference be extended to the president of the conference for the ability with which he has presided over its deliberations; and to all the other officers for the zeal and ability which they have manifested. Carried.

The President: I now declare the Fifth Annual Ohio State Conference of Charities and Correction adjourned sine die.

List of Paid Memberships in the Ohio State Conference of Charities and Correction for 1895.

(Membership Fee 50 Cents.)

A

Adams County Children's Home.....	West Union, O.....	5 Memberships.
Athens County Children's Home.....	Athens, O.....	5 "

B

Baxter, David E	Lima, O	1 Membership.
Berryman, E.....	Spencerville, O	1 "
Bigler, Jacob.....	Wapakoneta, O.....	1 "
Bogen, Edward	Hartwell, O	1 "
Branson, Thomas W	Barnesville, O.....	1 "
Brown County Children's Home.....	Georgetown, O.....	5 Memberships.
Buffenbarger, Martin.....	New Hampshire, O..	1 Membership.

C

Cincinnati Ger. Prot. Orphans' Home.....	Cincinnati, O	5 Memberships
Cincinnati Children's Home.....	Cincinnati O	5 "
Cincinnati Orphans' Home	Cincinnati, O	5 "
Clark County Children's Home.....	Springfield, O.....	2 "
Clinton County Children's Home.....	Wilmington, O.....	5 "
Cook, D. F	Maumee, O	1 Membership.
Cotterman, P. D	Wooster, O	1 "

D

Davis, E. F	Lima, O.....	1 Membership.
Delaware County Children's Home	Delaware, O	5 Memberships.

E

Elliott, Thos. M.....	Wapakoneta, O	1 Membership.
-----------------------	---------------------	---------------

F

Fairfield County Children's Home	Lancaster, O.....	5 Memberships.
Fairmount Children's Home.....	Alliance, O	5 "
Filson, C. D.....	Bucks, O.....	1 Membership.
Franklin County Children's Home.....	Columbus, O.....	5 Memberships
Franklin County Infirmary.....	Columbus, O.....	6 "
Frey, John.....	Cincinnati, O	1 Membership.

G

Gallia County Children's Home.....	Gallipolis, O.....	5 Memberships.
Gorsage, Chas.....	Zanesville, O.....	1 Membership.
Guthrie, H.....	Sidney, O.....	1 "

H

Harrison County Children's Home.....	Cadiz, O.....	5 Memberships.
Hastings, R. W.....	New Lisbon, O.....	1 Membership.
Herrman, Aug.....	Cincinnati, O.....	1 "
Holmes County Infirmary.....	Millersburg, O.....	5 Memberships.

J

Jewish Orphan Asylum.....	Cleveland, O.....	5 Memberships.
---------------------------	-------------------	----------------

K

Kapp, J. G.....	Toledo, O.....	1 Membership.
Kumler, J. F.....	Toledo, O.....	1 "

L

Logan County Children's Home.....	Bellefontaine, O.....	5 Memberships.
-----------------------------------	-----------------------	----------------

M

Mangold, J. H.....	Zanesville, O.....	1 Membership.
Martin, John.....	Wooster, O.....	1 "
Mechling, E.....	Lima, O.....	1 "
Mesker, Geo. W.....	Sidney, O.....	1 "
Miami County Children's Home.....	Troy, O.....	5 Memberships.
Morgan County Infirmary.....	Malta O.....	5 "

Mc

McIntire, E. D.....	Wooster, O.....	1 Membership.
McIntyre Children's Home.....	Zanesville, O.....	5 Memberships.

N

Niesz, Jno. K.....	Maumee, O.....	1 Membership.
--------------------	----------------	---------------

O

Orphan Asylum.....	Berea, O.....	2 Memberships.
--------------------	---------------	----------------

P

Palmer, Mrs. H. G.....	Iberia, O.....	1 Membership.
Patteson, Mrs. S. Louise.....	Cleveland, O.....	1 "
Plasterer, C. F.....	Reedsburg, O.....	1 "

R

Richardson, L. G	Toledo, O.....	1	Membership.
Riddle, E. R.....	New Lisbon, O.....	1	"
Riddle, Dr. G. V.....	Barnesville, O.....	1	"
Roemer, Herman	Bellaire, O.....	1	"
Roller, S. J	Dungannon, O.....	1	"
Ross County Infirmary.....	Chillicothe, O.....	5	Memberships.

S

Schmidt, Henry	New Bremen, O.....	1	Membership.
Scioto County Infirmary	Portsmouth, O.....	1	"
Seneca County Children's Home	Tiffin, O.....	5	Memberships.
Sheppard, Jas. A.....	Sewellsville, O.....	1	Membership.
Silcox, W. C.....	Portsmouth, O.....	2	Memberships.
Simes, L. G.....	Platsville, O.....	1	Membership.
Sterritt, Geo. T	Cincinnati, O.....	1	"
Sunkle, Conrad	Zanesville, O.....	1	"

T

Trumbull County Infirmary	Warren, O.....	5	Memberships.
Tuscarawas County Infirmary	New Philadelphia, O.....	5	"

U

Union County Children's Home	Marysville, O.....	5	Memberships.
------------------------------------	--------------------	---	--------------

W

Warren County Children's Home.....	Lebanon, O.....	7	Memberships.
Washburn, John B	Cincinnati, O.....	1	Membership.
Washington County Children's Home.....	Marietta, O.....	5	Memberships.
Watt, W. W	Demos, O.....	1	Membership.
Willey, Chas. T.....	Zanesville, O.....	1	"
Wright, S. H	Sidney, O.....	1	"

A total of 186 paid memberships.

Last year the proceedings of the State Conference were printed as a separate volume. Previous to that they had been incorporated in the annual reports of the Board of State Charities. The cost of issuing the proceedings, for printing and binding and for stenographer, approximates \$300.

Last year, with the adoption of a membership fee of fifty cents, there was a total subscription of 186 memberships. The necessary balance was made up by the Board of State Charities.

It is greatly desired that institutions or individuals to whom this report may come, will become an active member of the Conference by the

payment of the membership fee, which also entitles all members to a copy of the proceedings. Memberships should be sent to the secretary, Joseph P. Byers, at Columbus.

Delegates in Attendance at the Delaware Conference.

Anderson, J	Pataskala.
Aydelott, H. C	Eaton.
Baird, John D.	Mansfield.
Barrett, D. M	Lancaster.
Bashford, J. W	Delaware.
Baumbach, H	Toledo.
Baxter, D. E.	Lima.
Beatty, Wm	Lancaster.
Bigler, Mrs. J	Wapakoneta.
Bigler, Jacob	Wapakoneta.
Bingham, Mary	Malta.
Bingham, T. J	Malta.
Bone, W. H	Lebanon.
Bowman, S. C	Piqua.
Bowne, C	Troy.
Brandon, A. M	Versailles.
Branson, Mrs. R. P	Barnesville.
Branson, T. W	Barnesville.
Brinkerhoff, R.	Mansfield.
Brown, N. C	Union Station.
Brown, John	De Graff.
Burns, Thos. A	Versailles.
Buschemeyer, F. J	Lancaster.
Byers, Mrs. Joseph P.	Columbus.
Byers, Joseph P	Columbus.
Byers, Miss Annie	Columbus.
Cahall, Jesse	Georgetown.
Cahill, Uriah	Richwood.
Clark, D. A	Columbus.
Cook, S. H	Hepburn.
Copple, Kate McNowen	Georgetown.
Cotterman, Perry D	Worster.
Crouse, Meigs V	Cincinnati.
Cullins, H. B	Delaware.
Darby, F. H	Columbus.
Darby, Mrs. S. E	Columbus.
Davis, E. F	Lima.
Dwinnell, C. P	Potter.
Ellwell, Mrs. Martha	Willoughby.
Elliott, Thos. M	Wapakoneta.

Emery, L. T	New Richland.
Eagleson, W. S	Columbus.
Eagleson, Mrs. W. S	Columbus.
Eyman, Mrs. H. C	Cleveland.
Eyman, H. C	Cleveland.
Farnsworth, Mrs. L. J	Bellefontaine.
Farnsworth, C	Bellefontaine.
Filler, Lida M	Columbus.
Filler, H. C	Columbus.
Fisher, S. G	North Fairfield.
Follett, M. D	Marietta.
Gaston, L	Gallipolis.
George, Mrs. Hettie B	Painesville.
Gerwig, John C	Canton.
Gibson, Jr., D. H	Mansfield.
Green, F.	Wilmington.
Hageman, R. S	Lebanon.
Haig, James	Columbus.
Hall, H. H	Ashtabula.
Harbarger, G. W	Jackson.
Harmount, Miss Isabel N	Canal Dover.
Hancock, R. G	Mansfield.
Hedges, Mrs. W. B	Delaware.
Hedges, W. B	Delaware.
Hilles, C. D	Lancaster.
Hopkins, W. E	Toledo.
Hough, W. S	Cleveland.
Hoyt, T. E	Ashtabula.
Hubbard, C. M	Cincinnati.
Hurr, David	New Winchester.
Irvin, J. C	Washing'n C. ^y H.
Jacobs, I. N	Georgetown.
Johnston, Sarah F	Ironton.
Kessinger, E. J	Columbus.
Kistler, Mrs. C. E	Warren.
Kyle, Elias	Richwood.
Lake, L. S	Newark.
Lanning, David	Xenia.
Leis, Peter	Lima.
LePage, F. M	Cleveland.
Lindsay, Mrs. Adelia E	Delaware.
Lindsey, Mrs. J. W	Delaware.
Lindsey, J. W	Delaware.
Loveless, W. H	New Dover.
Manville, Mrs. Harriett R	Columbus.
Marriott, F. M	Delaware.
Mechling, Eli	Lima.
Meck, Elizabeth	Nevada.

Meck, C. F.	Nevada.
Mills, James M.	Gallipolis.
Moore, Mrs. S. A.	Bellpoint.
Moore, S. A.	Bellpoint.
Mowry, Mrs. Mathias	Mansfield.
Mowry, Mathias	Mansfield.
McCracken, C. W.	Chesterville.
McIntire, Mrs. E. D.	Wooster.
McIntire, E. D.	Wooster.
Neff, Wm. Howard	Cincinnati.
Niesz, Mrs. J. K.	Maumee.
Niesz, J. K.	Maumee.
Palmer, Mrs. H. G.	Iberia.
Parrott, Chas.	Columbus.
Patteson, Mrs. S. Louise	Cleveland.
Price, Jno.	Plain City.
Pugsley, Mrs. J.	Hillsboro.
Pugsley, J. J.	Hillsboro.
Ratliff, J. M.	Dayton.
Rhodebeck, S. T.	Mt. Gilead.
Richards, Geo. W.	Marietta.
Richardson, A. B.	Columbus.
Riddle, G. V.	Barnesville.
Rupright, Phillip	Marysville.
Schnitzer, F. F.	Mansfield.
Schmidt, Henry	New Bremen.
Schaff, Alice M.	Cincinnati.
Shaffer, Wm.	Louisville.
Shaffer, Mrs. F. F.	Delaware.
Shaffer, J. F.	Delaware.
Shelby, Albert.	Bucyrus.
Shelby, Elizabeth	Bucyrus.
Shepherd, John	Xenia.
Shields, Thos. P.	Watkins.
Shumaker, Frank	Upper Sandusky.
Silcox, Mrs. M. A.	Portsmouth.
Silcox, W. C.	Portsmouth.
Smith, Mrs. Mary C.	Portsmouth.
Snyder, John C.	Upper Sandusky.
Southard, J. W.	Marysville.
Southard, L. H.	York.
Southworth, M. M.	Alliance.
Stanley, Mrs. Flora V.	Maumee.
Stiles, Mrs. A. W.	Delaware.
Stiles, A. W.	Delaware.
Taft, S. J.	Warren.
Taylor, Mrs. B. J.	Warren.
Teeters, S. D.	Georgetown.

Thrall, H. H	Xenia.
Thompson, Mrs. A	Delaware.
Tobey, Mrs. H. A	Toledo.
Tobey, H. A	Toledo.
Turner, Mrs. E. B	Marysville.
Turner, E. B	Marysville.
Van Dusen, J. L	Norwalk.
Van Martin, Mrs. Will. M	Upper Sandusky.
Washburn, Geo. G	Elyria.
Welch, Mrs. H. A	Delaware.
Welch, H. A	Delaware.
Werst, J. A	Wapakoneta.
White, Mrs. Albert G	Columbus.
White, John F	Logan.
Whitney, A. J	Marysville.
Wilcox, W. D	Toledo.
Williams, L. H	Ripley.
Wilson, J. A	Greenfield.
Wilson, Geo. S	Toledo.
Wines, Fred. H	Springfield, Ills. .
Winans, J. C	Piqua.
Wolcott, S. P	Kent.
Young, Mrs. James A	Toledo.
Young, J. A	Toledo.

Index of Speakers and Writers.

	PAGE
B	
Baumbach, H.....	81
Brinkerhoff, B.....	38, 59, 65, 66, 91, 92, 93, 112, 113, 114, 115, 116, 117, 118, 130, 131, 134
C	
Clark, D. A	50, 51, 52, 53, 54, 55
Cook, S. H.....	104
Crouse, Meigs V	27, 28, 40, 41, 42, 43, 44
Currie, Mr.....	94
D	
Darby, F. H.....	25
E	
Egleson, W. S	118, 119, 120, 121, 122
Eyman, H. C.....	56, 57, 58, 59, 60
F	
Farmer, E.....	104, 105, 106
Farnsworth, Chas	39
Filler, H. C	107, 108, 109
Follett, M. D.....	20, 25, 27, 28, 78, 80, 82, 94
G	
Gerwig, Mr.	94
H	
Hall, Bolton.....	72, 73, 74
Hall, H. H	40
Hammond, Geo. F	60, 61, 62, 63, 64, 65, 66
Harbarger, G. W	78, 80, 82, 83, 94
Hopkins, Mr	74, 93
Hubbard, C. M.....	44, 45, 46, 78, 83, 84, 85, 86, 87
I	
Irvin, J. C.....	39, 65
J	
Johnston, Miss Sarah F	19, 20
Jones, J. S.....	29, 33
K	
Kistler, Mrs. Mary F.	28

V

Von Schoff, Miss Alice M.—Paper by	46
--	----

W

Warren County.....	126
“What shall the State do for her Helpless and Dependent Orphans?”—Paper by Gen. J. S. Jones.....	30
“Who are Entitled to Admission to County Infirmaries?”—By G. W. Harbarger..	82
Wilson, Geo. S.—Paper by.....	87
Wines, F. H.—Address by.....	98
Workhouses—Standing Committee for 1896.....	133

Y

Young, Jas. A.—Annual address by	5
--	---